Syn. 8. 60. 81

A DETECTION, OF DIVERS NOTABLE VNTRVTHES, CONTRADICTIONS, CORRVPTIONS, AND FALSIFICATIONS.

47 F. 16.21

GATHERED OVT OF Mr SVTCLIFFES NEWE CHALLENGE, AND Mr WILLETS SYNOPSIS PAPISMI, AND TETRASTILON PAPISTICVM.

BIBL. CANT. ACAD.

ACCORDING TO THE PLATFORME of that conference, which passed betwixt the R. Bishoppe of EVREVX, and the Lorde of PLESSIS, in the presence of the French King.

Jerem. 14. 14. Falsely (saith our Lorde) doe the Prophets prophecie in my name, I have not sent them, nor commanded them, nor spoken to them: They prophecie unto you, a lying vision, and divination, and fraude, and the deceipt of their owne hert.

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M. DCII.

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THE PREFACE TO THE GENTLE READER, SINCERELY ZEALOVS OF TRVTH.

(***)

AS many Catholickes, haue and doe earneſtly wiſh (good Reader) that ſuch a triall of our aduerſaries writinges might bee made in our owne countrey, as to the benefit of many deceaued ſouls, paſſed in France, betwixt the Reuerend Biſhoppe of Eureux, and the Lord of Pleſſis: ſo I verely think that ſome Proteſtants haue deſired the ſame. But ſeeing our diſtreſſed eſtate, preſumeth not to craue that ſingular fauour of the great Commanders of our countrey, and princely Pilots, that ſit at the ſterne of the Common wealth: nor thoſe who moſte preſſe and perſecute vs with their bookes, (ſay what they pleaſe) will as I ſuppoſe, in haſte, be ſutors for any ſuch grace: therefore I haue here

presented to thy viewe, a representation, or liuely patterne of such a conference: that is, diuers notable Vntruthes, and Falsifications, not gathered out of I. B. Author of The toile for two legged Foxes: *or I. H. the maker of* The vnmasking of the politique Atheist: *or any such lying Libels, or shamelesse scrolles, not worth either answere, or reading: nor yet out of* M. Iewell, Fox, *or* Fulke, *beeing not willing to combat, with dead mens ghostes: but out of* M. Sutcliffe, *and* M. Willet, *the two principall men of our time, that imploy their forces, in assalting the impregnable fort of Gods Church, and battering that rocke, against which, the gates of*

Math. 16. ver. 18. *hell shall not preuaile. If any into whose handes this booke shall come, of too much affection to that religion, which education, & the sway of the time hath taught them, shall with prejudicat conceipt, before due proofe, condemne it, as iniurious to thē, whome they admire for their learning, followe as the tutors of their soules, reuerence as the speciall seruants of God: and verely beleeue them to bee*

Daniel 14. ver. 20. *cleare from all wilfull corruption, and free from al such backe doores, & deceiptfull entries, as* Daniell *detected in* Bels *idolatrous Priestes. These am I to desire in Christ, for the loue of truth, and care of their owne soules, that they would afforde*

ys a little the one eare, as they haue of longe time lent them both: and not contrary to all lawe and conſcience, vpon the plea of the plaintiffe, pronounce ſentence without further examination: for Dauid by taking that courſe, did highly iniury his faithfull friend Miphiboſeth. And as great cauſe there is, why any deſirous of ſaluation, ſhoulde be willing to knowe, what can be ſaid in defence of our Catholicke religion, ſeeing as S. Paul ſaith, Without faith, it is impoſſible to pleaſe God. So diuers reaſons cannot but preſent themſelues before euery one of any capacity, to make them at leaſt thinke our religion not improbable, & conſequently, to conceaue ſome ſmall feare of their owne, for as much as ours is maintayned in the greateſt part of Chriſtendome: theirs confined within ſmall ſtraights. Ours was planted here in our countrey, a thouſande yeares ſince, by S. Gregory, ſurnamed the greate, Pope of Rome, (as all our Chronicles report) who by ſucceſſion receaued it from S. Peter: theirs not eſtabliſhed, before the time of King Edward the ſixt as all knowe: Ours alwaies viſible ſince Chriſt, bearing ſtill ſaile in the tempeſtes of al perſecutions: theirs not knowne or heard of, for many ages together: concerning which point ſee more Pag. 100. Ours is called Catholicke, a name cur-

2 Reg. 16. ver. 3. & ca. 19. ver. 26.

Heb. 11. v. 6.

rant in the Apostles time, & so not to be attributed to any Author later then those daies: Theirs was first christened in our memorie, when they were called Protestants, a name neuer heard of before: an euident argument of a new religion. Ours concerning the exposition of the scripture, whether they repaire to the fountaine, of the Greeke and Hebrewe, vse conference of places, ponder the scope of the text, challenge the direction of the spirit, or say what else they please nothing inferior to theirs, by any indifferent iudgment, seeing all those meanes we doe vse, and can challenge for our selues no lesse then they: Theirs, if for the true sence of the Scripture, wee repaire to the continuall tradition, and practise of the Church, which they reiect: haue recourse to the consent, of the ancient and learned Fathers, whome they refuse: appeale to the definitions of generall Councelles, which they will not admit: none in equitie can denie, but they haue the worste ende of the staffe, and we passing much superior. As therefore anye Protestant, whose heart doeth harbour true zeale of religion, shoulde greately desire to knowe the groundes of our faith, truely reported by our selues, and not as they bee deformed by our aduersaries: and somewhat seare, least sinister education, hath swayed them from the

See M. Cooper in his Chronicle. Anno 1529

beliefe

beliefe of venerable antiquity: so no reason can bee pretended, why they shoulde refuse, either the reading of any Catholike booke, or to confer with any learned of that profession: For if loue of vertue, & saluing of their soules, make them not to imbrace Catholicke religion, no temporall respects can euer worke any such affectiō: For what? Do they feare that worldly consideration may too fast allure thē? Our religion nowe promiseth no other preferment then the crosse of Christ: the Protestants rewarde her followers, with al such dignities, and temporal aduancemēt, as our countrey affordeth. Haue they any imagination, that the liberty of our doctrine may inchant them? who knoweth not, that it is so seuere for confession, restitution, fasting, & such like, that many which highly loue it in their harts, little like it in their liues: & on the contrary, the Protestants so looseth the raines to al liberty that vnbridled sensuality, I think, wil neuer put vp petitiō for any greater. May they for lacke of learning be abused by sophistrie, & cunning dealing? How can that be? seeing for one booke of ours, they may haue ten other, and the assistance of Ministers is so readie at hande, that except force of euident reason, conuinceth their vnderstanding, & helpe of Gods grace moueth their harts, few wil euer imbrace our faith: we be they, that haue herein

iuſt cauſe to complaine, when as wee ſee ſo many carried away captiue, by the ſmooth tongues, and corrupt dealing of newe teachers, our bookes beeing debarred from their handes, and our ſelues from all acceſſe to their perſons: by meanes whereof, our doctrine is (what in them lieth) iniuried, and diſgraced, as this whole treatiſe doth teſtifie: and our writers ſlandered, and infamed, namely, that worthy Prelate Cardinall Bellarmine: *(whoſe workes are to the newe Maſters of our time* Iud. 7. v. 20 *as the ſworde of God, and* Gedeon, *to the confuſed campe of the* Madeonites) *as the good Reader may ſee Pag. 77. 143. 147. 151. 256. This beeing ſo, ſuch as loue truth, more then feare the worlde, and feare more the fire of hell, then loue the vaine blaſtes of mens lippes, can pretend no iuſt excuſe, why they ſhoulde not ſeriouſlie giue this treatiſe the reading ouer. For if they finde their Miniſters free from the crimes obiected, then are they more confirmed in that opinion, which they nowe embrace: but if proofe ſhall teach them, that they be guilty of groſſe vntruthes, forgery, & falſification, then great reaſon haue they carefully to conſider, howe they venture their ſoules, & frame their conſciences according to their doctrine, that in their doctrine, declare themſelues to haue no conſcience at all: and ſo ſhal they, either by proofe of*

of their innocencie be more grounded in that religion, which they nowe professe, whereof I suppose, they wil be nothing sorie, or by triall of their treacherie, haue iust cause to distrust their dealinge, and so with greater care to seeke for truth, which they haue not yet founde, whereof I am sure they ought most hartely to be gladde. Some perchance will here say, that no writers can be so circumspect in their proceeding, but that by negligence, or humane infirmitie some faults will escape, for that priuiledge, only the heauenly Secretaries of sacred Scripture had, whose pennes gouerned by the holy Ghost, could not possiblie swarue from truth. Most true it is (good Reader) and therefore I am not of so quarrellous an humor, or of a complexion so captious, as with seuere censure, to controle that in others, to which my selfe am also subiect. Our aduersaries haue as all knowe, free liberty, Libraries to resort vnto when they will, learned men to consult withall at their pleasure, prints at command, time, place, and all other helpes of studie: wee are destitute of all these commodities, and furnished with the contrary wantes: and so in all reason, may expect for more fauour then they can: yet in this case, will I giue them no other measure, then I desire shoulde be measured me againe, and therefore I meane not to charge them with such errors,

as

as negligence, or ordinary ouersight may let passe, yea or probable mistaking, free from wilfull corruption, may iustlie excuse: but to produce those, which hatred against Gods Church, & meere malice hath conceaued, hatched, & brought foorth, & so may truly be called falsifications, according to that resolution, which in the conference betwixte the Bishop of Eureux, *& the Lorde of* Plesis *was giuen, out of the Canonists* Hostiensis, & Panormitanus: *For three things (as was there said) be required, for one to be truly called a falsarie, that is, changing of the truth into falshood: craft or malice: and lastlie, domage, or hurt: by which declaration wee learne, that all such vntruthes, as are afterward to be obiected, against* M. Sutcliffe, & M. Willet, *may not vnfitly be called falsifications, seing they haue al the three properties before mentioned: for as they bee vntruthes, so could they not proceede but from malice, being wittingly published in disgrace of our religion, and commendation of their owne, as the particular examples giue sufficient proofe, & none of indifferencie, will euer denie, and so consequently, preiudicial, & hurtful to the Catholicke Church, & mens soules: yet those are far more notable, & apparāt, which be cōtayned in the chapters, bearing the name of* Falsifications, *seing they*

In the French copie printed by Hierom Verdussen.

they be not only vntruthes, but the sentẽces also alleadged out of the Fathers & other Authors, be so mangled and maimed, by additiõ, & detractiõ: that their whole sence and meaning is peruerted, and that so shamefully, as no Protestant I am sure will euer beleeue, vntil seeling, and seeing with S. Thomas *conuince his incredulity: nor any that loueth truth, but will from his hart, after due tryall, detest and abhorre.* John 20. ver. 29.

To these former, I was once determined, to haue adioyned, a reformed brother of theirs, one Thomas Bell (*natiue of* Rascal *in Yorkeshire*) *who since his last illuminatiõ, hath published certaine bookes against the Catholicke Church: & vanteth mightely, & with insolent words, braueth al Seminaries: but I altered my purpose, partly vpon other cõsiderations, but especially because the confutatiõ of his worthy works is alreadie vndertakẽ, & to be published, if it shall be thought necessary. In the meane time because hee seemeth to bee impatient of delaie, somwhat, to quench his thirst, and a little to satisfie his longing, I woulde desire him to enforme vs, howe it is true, and agreeth togither, that* the Bishops of Rome (*as he saith* vntil the daies of *S. Aug.* and longe after, were very godly mẽ, & taught the same doctrine, that *S. Peter* had don before thẽ: Suruey pag 193.

and

Suruey pa. 228.& 230. *and yet Pope* Siricius, *as he also affirmeth, was* seduced by Sathan, published wicked doctrine, and taught the flat doctrine of

Suruey pa. 488. the Diuell: *and Pope* Sozimus, *as hee likewise telleth vs, brought in superstition,* and falsified the decrees of the Nicene Councell, so to maintaine the vsurped primacie of the Church of Rome: *seeing both these Popes liued in* S. Augustines *time. This difficulty, howsoeuer it may trouble others, yet no question, to one of his reach, and furnished with so many solutions, as he hath alwaies in store, it will be no great matter. Let him yet for all that, not be too eager in his answere, but proceede with deliberation, least hast make waste, for if he can performe this with dexteritie, and finde out the endes of this Gordian knot, a more large subiect, shal be prouided for his learning to worke vpon.*

A palpable contradiction.

Thus thou hast good Reader, the cause why this treatise is published: the reasons that may moue all Protestants with diligence to peruse and examine, what is saide and prooued: and such impediments remooued, as may withdrawe them from so fruitfull a labour. If any thing in reading occure, that shall not euery way giue that satisfaction to all, which my selfe desire, as I am moste willing with patience, to carrie that commō crosse,

so

so I hope the indifferent will consider, with what difficulties our studies are beset, when as wee be destitute of bookes, time, place, and other such meanes, and commodities, as the enterprise of such a worke as this requireth. Some faultes and errors proceeding of negligence, or humane infirmitie, haply may be founde, & easilie I trust (being the fatall disease of all writers) will be pardoned: from malitious dealing, and wilfull corruption, I knowe my conscience so cleare, that I feare no opposition whatsoeuer. If benefit by these my labors redound to any, his name be blessed, from whom al good thinges doe come: and as for my selfe, I haue receaued the fruite of my trauaile, and abundant recompence for my small paines: Yet if any in grace with the most Honourable Senate of her Maiesties priuie Councell, coulde procure a free and publique triall, of such Vntruthes, & Falsifications, as are afterward to be mētioned: or at least, obtaine such singular fauour, that all, or any of them, woulde vouchsafe to call for the Authors themselues, and trie their fidelity, by some of the places heere quoted: I should not only thinke all my labours superabundantly rewarded, but also my selfe as deepely indebted to him, that should be the cause of so great good, as Toby *did to the Angell, for his singular care and prouidence. For by that* Tob. 11. ver. 2.

meanes

meanes I make no doubt but that our innocencie with chaſte Suſanna *woulde appeare, and the malitious dealing of our Miniſters with thoſe corrupt olde Prieſtes openly bee detected. God who gaue the encreaſe of that which* Paul *planted, and* Apollo *watered, water with the heauenlye dewe of his grace, what is here planted, that plentifull encreaſe may follow, to the glorye of his name, and the enlargeinge of his Catholicke Church.*

Dan. 13.
1 Cor. 3. ver. 6.

(* * *)

E. O.

IHS

A BRIEFE DISCOVRSE OF MASTER SVTCLIFFES VAINE CHALlenge, notable vntruthes, foule falsifications, with certaine *obſeruations adioyned.*

THE firſt man whome I meane to encounter, is MASTER SVTCLIFFE, as all generallye affirme, and his masked brother I. H. in the Preface of his booke before mentioned, aſſureth vs: otherwiſe the hot and eger ſtile conſidered, I ſhoulde rather haue fathered it vpon *Olde Elderton*, eſpecially if hee had beene aliue, ſeing the letters O. E. ſerue verye well, and the tenor of the ſpeach, lacke of learning, and liberty of lying, might verye well haue become ſuch a conſcienceles companion, and rayling

Rimer as he was. But to omit his bitter inuectiues, his odious accuſations, his rude and ruſticall tauntes, his immodeſt and vnciuill demeanor, vngratefull to any of grauitie and iudgement, diſpleaſinge no queſtion to moderate Proteſtants, and litle acceptable to any that profeſſe ſacred learninge, except ſuch hot-ſpurre mates and ſwaggering Diuines as the afore named I. B. Author of the *Toole for two legged Foxes:* and I. H. publiſher of the pamphlet, intituled, *The vnmasking of the Polticke Atheiſt:* I vvill briefely intreate of foure points: whereof, The firſt ſhall ſet downe his challenging ſpirit concerning diſputation, and the like triall of Proteſtantes writings, as paſſed in France betwixt the Biſhop of *Eureux* and *Mounſier Pleſſis*, with a ſhort anſwere to the ſame. The ſecond ſhall laye open thirteene notable vntruthes. The third ſhal bring forth as many wilfull forgeries, and falſifications. The fourth and laſt, ſhall conclude with certaine Corrolaries, or obſeruations, drawne out of the premiſſes.

Chap.

Chap. I.

OF MASTER SVTCLIFFES CHAlenge concerning disputation, and examination of Protestants writings, with an answere to the same.

MY intent is not to muster togither all the insolent sentences, and vaunting wordes, which this brauing challenger venteth forth, seing a little patterne, is sufficient to shewe of what swelling stuffe the whole web is wouen. In his replie for Sr *Frauncis Hastings* speaking of vs, this lustie offer of disputation he maketh. *When in the beginning of this Queenes dayes, they were challenged to dispute, and felt their owne weakenesse, they vtterly refused: Procure vs the like libertie to dispute in Seuil, Paris, or Millan, and see whether we will refuse to dispute with these great* Rabbins. *Now we confesse indeed, we dare not open our mouthes in scholes, in Spaine, and Italy: But the reason is, for that it is death to defend truth: But if we were no more afraide of their swordes, then their arguments, they should soone perceaue, that wee both durst, and would open our mouthes against the prowdest of their Iesuites, and woulde either* Pag. 43.

ſhut their mouthes, or make it appeare, that they crie and ſpeake without reaſon. Wherefore let this lunaticall or extaticall Frier either forbeare to bragge, or elſe procure vs liberty to diſpute.

A ſecond booke he hath annexed to the former, wherein hee proclaimeth, *A new challenge to N. D. wherein O. E. offereth to iuſtifie, that Popiſh Religion is not Catholicke, or Apoſtolicke: Secondly, that it is compounded of diuerſe nouelties, and hereſies: Thirdly, that the Church of Rome is not the true Church of Chriſt Ieſus: Laſtly, that ſuch as died in the Popes quarrell, were rather falſe traytors then Chriſtian Martyrs.*

Quid dignum tanto proferet promiſſor hiatu.

A third pamphlet there is, companion to the former: wherein he laboureth with a flouriſh of many empty words, to couer the intollerable diſgrace, which theire cauſe, and the Proctor thereof, *Mounſier Pleſſis* receiued in the conference before the moſt chriſtian K. of France: But no waſhing can make an Ethiopian white, nor any ſalue ſo ſoueraigne, that can cure ſo mortall a wounde: nay in mine opinion, ſuch is his dexterity, that of a bad cauſe, by ill handling hee hath made it much worſe, as any may quickly

make

make proofe, that list to conferre the answere of *Plessis* to the fourth place obiected, as it is in the French coppie, with this of *M. Sutcliffes* in his pretended refutation. This booke of the foresaid conference, being translated into our English tongue, with an humble petition to her Maiestie, that the like trial might bee made here in England, concerning the allegations of diuers Protestants, netleth *M. Sutcliffe* so much, that he hath attempted a refutation thereof, and amongest other thinges, layeth to our charge, many and grosse falsifications, (if any list to beleeue him) as is to bee seene in his first chapter: and afterward boldly pronounceth, *that the whole worlde is wronged by millions of forgeries and falsifications, committed by Bellarmine, Cesar Baronius, Greg. de Valentia, Suarez, and their consortes.* As *Peter Pinners* mouth runs vpon hundreds and thousands, so this mans vpon millions: and yet for al these large reckonings doth he not so much as note one place to conuince any of them guilty of that crime, and therefore I turne his owne wordes vpon him, to wit, that seing

Printed at Antvverp by Ierome Verdussen. Pag. 3. Pag. 37.

Pag. 25. ing *hee obiecteth nothing, that by the rules of Lawe, he their accuſer is to bee condemned of calumniation, and they to be diſcharged from fur-*

Pag. 33. *ther moleſtation.* Againe he telleth vs, *that they of his communion, cannot iuſtly bee charged with contradiction, or diuiſion, or impietie, or falſification.* *M. Sutcliffe*, as though hee had not toawe enough to his rocke, and worke ſufficient to defend himſelfe, will needes entertaine other mens quarrels: ſeing he is ſo cockiſh, and willing to be imployed, after he hath well anſwered for himſelfe, let him if he pleaſe, trie his cunning in defence of ſuch vntruthes & falſifications, as be obiected, and prooued afterward, againſt others of his fraternitie. Once againe he chargeth *Bellarmine and Ceſar Baronius* with falſification, and with great courage dareth vs to make the like triall, concerning the allegations of *Iewell, Fox*, and ſuch others, as paſſed betwixt the Biſhop of *Euroux*, and *Mounſier Pleſsis* in Fraunce: *I doe offer*

Pag. 37. *my ſelfe party* (ſaith he) *and do accept of* Parſons *his challenge, and do offer my ſelfe, to proue that thoſe men whome he challengeth, haue delt more iuſtly then* Bellarmine, Ceſar Baroni-

Nor Simon Magus vvith Simony.

us,

us, *and the reſt, nay I dare ſimply defend them againſt any crimination, which this frapling Frier hath to lay to their charge. Let him begin when he dare.* What Proteſtant that readeth theſe wordes of his, and others before cited, can in common reaſon thinke otherwiſe, then that *M. Sutcliffe* is a man, as of extraordinarye learning, ſo of a moſt ſincere conſcience, and one that vvoulde not ſtraine it, by anye ſinfull ſlightes, for the gayning of a Biſhopricke. For can any with ſence ſo much as thinke, that he would in ſuch publicke and learned places offer diſputation, & publiſh ſuch a ſolemne challenge, if hee were not of rare erudition: or that any malitious lying or corruption can in writing be practiſed by him, that ſo confidently chargeth others with millions of forgeries, freeth them of his owne communion, from contradiction, diuiſion, impietye, or falſification, vndertaketh the defence of principal Engliſh Proteſtants, & in that quarrell caſteth out his Gauntlet of defiance, and dareth vs to the triall: can any Proteſtant I ſay, ſo much as once dreame, that verye man

ſimplse? We eaſilye beleeue it. Ah ne ſæui tantoperc.

himselfe, to be guilty of malitious lying, culpable of vvilfull corruptions, and faultye for many foule falsifications, and in that very booke, in which he so vaunteth, challengeth, braueth, and dareth others: None I verily thinke: and yet for all this, most certaine it is, that such a strange humor hath inuaded his person, that he hath plaide the notable liar, and egregious falsary, in that very worke, in which so confidently hee prouoketh others with his challenge, and desperatlye dareth others, as shall straight be handled: and therefore for the honour of GOD, and his Catholicke Church, for the benefitte of many deceaued soules, for the triall of trueth, and discouery of treachery, (omitting for this time, all other his offers of disputation, accusation of corruptions, iustification of his brethren) I challenge the challenger him selfe, of many malitious vntruthes, of many palpable and wilful falsifications, committed in his foresaide booke: and for proofe thereof, I require no more learninge, then the vnderstandinge of Latin,

Latin, no more labour, then to open the bookes and viewe the places quoted, no more conſcience, then that the tongue can truelie report, vvhat the heart thinketh. And as for *Maiſter Sutcliffe*, if his courage bee as conſtant, as his vvordes be couragious, let him procure ſuch an indifferent and free triall, as paſſed in Fraunce, and that not for the vvorkes of IEVVELL, FOX, or FVLKE, whoſe defence notvvithſtandinge hee vndertaketh, but his owne proper writinges, and thoſe verye paſſages ſtraighte way to bee handled, and then ſhall hee ſee whether anye will enter the liſts to trie the combat, or elſe to his immortall glorye leaue him there triumphing alone. He that is ſo deſirous and willingly would trauaile Spaine, Fraunce, or Italye, to trie his cunning in publique ſcholes, oughte in reaſon to his greater eaſe, and no leſſe reputation (that being now called in queſtion) to ſtraine the vttermoſt of his credit, to obtaine the foreſaide conference, for the clearing of him ſelfe, from the odious crime of malitious lying,

lying and falſification: and ſurely if he can and liſt, I make no doubt but that we ſhall heare further from him: Marry if his creſt be fallen, and his ſpirit rampant become couchant, or if experience teacheth him, that no ſuch leaue will be graunted, whether it bee for other reſpectes, or becauſe they doubt of his abilitie, then let him ſurceaſe from further facing and bracing, ſeing either his courage is cooled, and hee liſt not to craue it: or higher powers miſlike it, & pleaſe not to graunt ſuch a conference, as his heart ſeemeth to longe for, and to the triall whereof, with ſuch brauinge tearmes hee dareth diſtreſſed Catholickes.

Chap. II.

WHEREIN BE HANDLED THIR teene vntruthes taken out of the firſt and ſecond chapter of Maiſter Sutcliffes *challenge.*

I

THE firſt is, pag. 20. where he writeth thus. *In the Sacrament of Baptiſme they vſe exorciſmes, blowings, ſault, ſpittle, hallowed*

lowed water, annoyntinges, light, and diuerſe ce-remonies, neither vſed by the Apoſtles, nor pra-ctiſed by the auncient Church. An vntruth ſo manifeſt, that *Caluin* doth confeſſe it: For ſpeaking of foure of theſe ceremonies to wit of exufflations, (which hee calleth *blowinges*) hallowing of the water, annointing, and light: as hee doth reproue them (ſuch is his humor) ſo can he not denie but that they were practiſed by the auncient Church: *Ignorant I am not* (quoth he) *how auncient the beginning of this acceſſorie mixture is: yet lawfull it is for me and all godly people, to refuſe whatſoeuer men durſt adde to the inſtitution of Chriſt.* For the other ceremonies alſo we haue the teſtimonie & practiſe of the ancient church. Of *Exorciſmes S. Nazianzen* in his oration vpon holy Baptiſme ſpeaketh thus. *Ne deſpuas exorciſmi curationem. Contemne not the cure of exorciſme.* For fault we haue *Origen. Qui renaſcitur debet ſale ſaluri. He that is baptiſed ought to be ſeaſoned with fault:* and for ſpittle we haue the warrant of *S. Ambroſe* in theſe wordes. *Quæ miſteria celebrata ſunt apertionis, quando tibi aures tetigit Sacerdos & nares, quod ſignificat in euangelio Dominus noſter Ieſus* Inſtit. c. 15. ar. 19.

Hom 6. in Ezechiel.

Iesus Christus cum ei oblatus esset surdus & mutus & tetegit aures eius & os eius: which misteries of opening were celebrated, when the Priest touched the eares and nostrilles: which our Lord *Iesus Christ signifieth in the Gospell, when a deafe and dumbe man was offered him and he touched his eares and mouth*. The like saying hee hath in an other place. See also *Petrus Chrysologus* in his Sermons: so that for these ceremonies wee haue the testimony of antiquity, whatsoeuer *M. Sutcliffe* saith to the contrary.

1. De Sacr. cap. 1.

Marc. c. 7.

De his qui misterijs initiantur c. 1 Serm. 52.

II

The second, is in the very same place, pag. 20. where speaking of vs, these be his wordes: *They denounce them accursed that shall not holde baptisme to be necessary to saluation, which doctrine doth not appeare to be Catholicke*. An vntruth it is, that this doctrine of ours, is not catholike: for proofe whereof, let vs heare what *S. Austin* saith: *Noli credere, noli dicere, noli docere, infantes antequam baptizentur morte preuentos, peruenire posse ad originalium indulgentiã peccatorũ, si vis esse Catholicus*. *Doe not beleeue* (quoth he) *doe not say, doe not teach, that infants which die before they are baptised, can haue pardon of their originall*

Lib. 3. de origine animæ. c. 9.

riginall ſinnes, if thou wilt be a Catholicke. Many more ſuch teſtimonies for this purpoſe might be produced: but I wil content my ſelfe only with two, though not very ancient, yet ſuch as I hope for certaine reaſons he will not deny. The firſt is of the Cõmunion booke, where plaine it is, that baptiſme is neceſſary to ſaluation: for there we read thus, *Dearely beloued: for as much as al men be conceaued, & borne in ſinne: and that our Sauiour Chriſt ſaith, None can enter into the kingdom of heauen, except he be regenerate and borne a newe of water and the holy Ghoſt.* There it is alſo ſaide, that children by baptiſme are *receaued into the Arke of Chriſts Church*, and that *they receaue remiſſion of their ſins by ſpirituall regeneration:* In the ſame booke likewiſe, in the time of neceſſity, lay men and women are permitted to miniſter baptiſme: al which argueth plainly that baptiſme is neceſſary to ſaluation. The ſecond is, out of himſelf, who vſeth it for an argument, to prooue that we be no Catholickes, becauſe we teach that children dying without baptiſme, ſhal not be puniſhed with hel fire & buſily laboreth to proue the cõtrary.

In the treatiſe of publique Baptiſme.

In the treatiſe of priuate Baptiſme.

They

Pag. 16. & 17. *They teach* (quoth he) *that children departinge with out Baptisme, and with original sinne only, shall not be punished with hell fire, nor with any sensible paine:* and there he alleageth certaine places out of the Scriptures, & Fathers, to proue that children dying without baptisme, shall be punnished with the sensible paine of fire. If this be so, I trust he will not denie but that baptisme is necessary to saluation, if the want thereof sendeth poore infants as he saith to the sensible paine of hell fire: and so consequently that hee ouer reached, when he affirmeth it to be no Catholicke doctrine, to teach as wee do, *that baptisme is necessary to saluation.*

III

The thirde is also in the same place, pag. 20. where he talketh against vs in this manner. *They holde that by mutuall consent, the married couple may depart a sunder, and that it shall not be lawfull for them afterwarde to company together. A matter not only strange in the Catholicke Church during the Apostles and their successors times for many hundred yeares, but also contrary to Christes doctrine: for what*

man

man can seperat whome God hath ioyned? and in an other place he saith that this doctrine of ours *proceedeth only from the newe forge of Popish invention.* A notable vntruth: for testimonies and examples there bee in the Primitiue church of maried folke, that with mutuall consent, vowed perpetuall chastitie: *S. Epiphanius* and *S. Hierome* affirme, that married persons vsed not to be admitted vnto holye orders, except they did promise perpetual continencie from their wiues: and the second Councell of *Arles* holden twelue hundred yeares since, forbid any married man to be made Priest, except hee did promise continencie from his wife: And glorious *S. Augustine* concerninge this point, writeth in this manner to a woman called *Edicia*, who with her husband had vowed chastitie. *Quod Deo pa-*

Pag. 35.

Hæres. 59. Contra Vigilant.

Canon 2.

Epist. 199.

ri consensu ambo voueratis perseuerater vsque in finem reddere ambo debuistis, a quo proposito si lapsus est ille, tu saltem constantissime perseuera. You ought both with perseuerance vntill death, to haue rendred that which both of you did with mutuall consent vowe vnto God, from which purpose if he be fallen, at least doe you most constantlie perseuer.

Neither

Neither is this as hee ſaith contrarye to Chriſts doctrine: For no man doth in this caſe ſeperate thoſe whom God hath ioyned togither, for the bande of marriage continneth ſtill, as it did in *Ioſeph* and our B. Lady, though they obſerued perpetuall continency: and therefore excellently ſaith *S. Auguſtine* concerning this matter, whoſe graue authority I truſt may content *M. Sutcliffe*: theſe be his wordes. *Beatiora ſane coniugia iudicanda ſunt, quæ ſine filijs procreatis, ſiue etiam iſta terrena prole contempta, continentiam inter ſe pari conſenſu ſeruari potuerint, quod neque contra illud præceptum fit, quo Dominus dimitti coniugem vetat & illud ſeruatur quod ait Apoſtolus, Reliquum eſt vt qui habent vxores, tanquam non habentes ſint. Thoſe marriages* (quoth he) *are certainely to bee iudged more happye, which without procreation of children, or this earthlye iſſue contemned, can with mutuall conſent keepe continencie betwixt themſelues: becauſe it is neither against that precept, in which our Lord forbiddeth the wife to be diſmiſſed: and that is obſerued which the Apoſtle ſaith, It remayneth that they which haue wines, bee as thoughe they hadnot.*

Lib. 1. de ſerm. Dom c. 14. vel 15

IIII The

IIII

The fourth is pag. 23. where hee writeth thus againſt vs: *Further, they ſay maſſes and prayers for the ſoules departed, and for the dead haue appointed ſpeciall offices, which our aduerſary ſhall neuer proone to haue beene frequented or vſed by true Catholickes.* An vntruth in graine: for I ſuppoſe he will not deny the auncient Fathers of the Primatiue Church to haue bin true Catholiks, eſpecially ſeing he ſaith, *that they did wholly rely vpon the Scriptures*: and yet moſt certaine it is, that they ſaid maſſes and praiers for the ſoules departed: *Non temere ab Apoſtolis hæc ſancita fuerunt, vt in tremendis myſterijs defunctorum agatur commemoratio, ſciunt enim illis inde multum contingere lucrum, vtilitatem multam.* *Not without cauſe* (ſaith *S. Iohn Chryſoſtome*) *theſe thinges were ordayned of the Apoſtles, that in the dreadfull myſteries, commemoration ſhould be made of the dead, for they know that therby much gaine doth come vnto thē, and much profit.* And this doctrine was ſo currant in the floriſhing time of the Primatiue Church, that when one *Aerius* a follower of *Arius* began to denie it, hee

Pag. 9.

Homil. 69. ad Populum.

was straight way noted, and enrolde for an Heriticke, by the learned and auncient Fathers, *S. Augustine*, and *S. Epiphanius*: which is a plaine demonstration, that to denie prayer and sacrifice for the dead, semed a new and strange doctrine to venerable antiquity. *Aerium ab Aerio quodam sunt nominati, qui cum esset presbiter, doluisse fertur, quod Episcopus non potuit ordinari, & in Arianorum hæresin lapsus, propria quoque dogmata addidisse nonnulla, dicens orare vel offerre sacrificium pro mortuis oblationem non oportere, nec statuta solemniter celebranda esse ieiunia, sed cum quisque voluerit esse ieiunandum, ne videatur esse sub lege.* The Aerians (saith *S. Augustin*) are so called of one *Aerius*, who being a Priest, was grieued as it is said, that hee coulde not be made Bishop: and falling into the heresie of the Arrians, to haue added also certaine opinions of his owne, saying that we ought not to pray or offer oblation for the dead, nor to keepe the appointed solemne fasting daies, but that euery one ought to fast at his pleasure, that he seeme not to bee vnder a lawe. But why doe I bring proofes in a mitter so cleare: for is it not so certaine that *Caluin* himselfe confesseth it? *Whereas mine aduersaries* (quoth hee) *obiect*

Heresi. 53.

Heresi. 75.

Heresi. 53.

3. Instit. c. 5 num. 10.

vnto me, that aboue thirteene hundred yeares agoe, it was a receaued cuſtome to pray for the dead, I againe demaunde of them, by what word of God, what reuelation, what example it was done: A worthy and graue demaunde, as though ſo holy and learned men, that defended the Church of God, againſt Pagans and Heretickes, lacked a ſufficient warrant for that their common doctrine and practiſe. And a little after hee confeſſeth, that they were herein deceaued. *Abrepti etiã ipſi veteres fateor in errorem fuerunt. I confeſſe alſo that the auncient Fathers were carried away into error*: & againe in the ſame place very familiarly (if not ſauciely) hee reproueth both *S. Auguſtine*, and his bleſſed mother *S. Monica*: the mother, for requeſting at her death to bee remembred at the Aultar, when the miſteries were in celebrating, which hee calleth *a doating deſire*: and the ſonne for not ſparing it according to the rule of the ſcripture. *Andrewe Willet* alſo thoughe our heauie friende, yet can he not denie, but that the auncient Fathers prayed for the dead. *We denie not* (quoth he) *but that diuers of the auncient writers did incline too much* In Tetraſt. pag. 69. of the former

edition, & pag. 97. of the latter. *this way, to maintaine and commend prayer for the dead:* and yet *M. Sutcliffe* would make vs beleeue, *that to say masses and prayers for the soules departed, was neuer frequented or vsed by true Catholickes.*

V

The fift, is pag. 24. where he sayeth, that *we offer our prayers and deuotions vnto the Images of our Lady, S. Francis, & S. Dominicke:* and pag. 62. he telleth vs, *that we worship the Images of Saintes, as the Gentiles did theire Gods, and that we pray to them.* A shameleſſe vntruth, desperatly auouched: for what text doth he note, what author doth he quote, or what place doth hee alleadge, to prooue vs guilty of this absurde and heathenish error? forsooth none at all, and no maruaile, seing none, that is authentical can be alleadged: for we maintaine no such absurde opinion, nor defende any such damnable doctrine: and for proofe of that I say, I will not like a bankrupt gamster, playe at bare-stake, after the manner of *M. Sutcliffe:* although in all reason in this case, our negation, ought to be of as great force as his affirmation,

mation, but I will lay downe a ſufficient pawne: for I referre my ſelfe to the Councell of Trent, (allowed and reuerenced of all true Catholickes) in which we finde it thus decreede concerninge Images: *Honorem debitum & venerationem eis impertiendam, non quod credatur ineſſe in eis aliqua diuinitas aut virtus, propter quam ſint colendæ, vel quod ab eis aliquid ſit petendum: vel quod fiducia in imaginibus ſit figenda, velut olim* Pſal. 134. *fiebat a Gentibus, quæ in idolis ſpem ſuam collocabant: ſed quoniam honos qui eis exhibetur refertur ad prototipa &c. That due honor and vene-* Seſ. 25. *ration is to be giuen to them: not that wee ought to beleeue that there is in thē any diuinity or vertue for which they are to be worſhipped, or that any thing is to be craued of them, or that truſt is to be repoſed in images, as in olde time the Gentiles* Pſal. 134. *did, who put their truſt in Idols, but becauſe the honour which is giuen to them is referred to them whome they repreſent:* which words do ſufficiently cleare vs, that we neither worſhip the images of Saintes, as the Gentiles did their Gods, nor yet offer our deuotions and prayers vnto them as *M. Sutcliffe* moſt iniuriouſly, and moſt falſely affirmeth.

VI

The sixt is pag. 28. where hee saith: *Before Gregorye the seauenth it may be, diuers Bishopes and Popes wrote decretall Epistles, but vntill this tyme they had no force of law.* An vntruth, for Pope Hilarie that liued fiue hundred yeres before Gregory the seauenth, president in the councel of Rome sayeth thus: *Nulli fas sit sine statu sui periculo, vel diuinas constitutiones vel Apostolicæ sedis decreta temerare. Let it bee lawefull to none with out daunger of their estate, to violate either diuine constitutions, or the decrees of the Apostolicke See*: and to ommitte other testimonies, Mr. SVTCLIFFE himselfe telleth vs to the contrarye: for these be his words against vs: *Nay they grounde theyr religion vpon the Popes decretals: Decretales Epistolæ*, (saith *Gelasius*) *quas beatissimi Papæ diuersis tẽporibus, ab vrbe Romana pro diuersorũ patrum consultatione dederunt, venerabiliter recipiendæ sunt:* In englishe thus. *The Decretall Epistles which most blessed Popes haue set forth at diuers tymes from the City of Rome, vpon consultation of diuers Fathers, are with reuerence to bee receiued.* Howe then is it true, that

Pag. 8. Cap. Sanctadist. 15.

that before *Gregorye* the ſeauenth, the Popes decretals had no force of lawe, when as in *Gelaſius* tyme who liued fiue hundred yeares before, they were as M. *Sutcliffe* affirmeth, groundes of religion, & ſo conſequently had the force of law, and that in the higheſt kind. One of his occupation ought in all reaſon to bee more mindefull.

VII

The ſeauenth, is founde pag. 32. *If we ſeeke all antiquity* (quoth he) *we ſhall not find where the Church of Chriſt hath emoyned Chriſtians to faſt Lent, and ember daies, and vigils of Saints &c.* A groſſe vntruth: for antiquitie is plentifull in this caſe. The ancient Councel of Laodicea celebrated twelue hundred yeares agoe, made this decree concerning Lenten faſt. *Non oportet in quadrageſima poſtrema ſeptimana ieiunium ſoluere & totam quadrageſimam iniunia afficere: ſed oportet totam quadrageſimam ieiunare aridis veſcentes. We muſt not in Lent, the laſt weeke giue ouer faſting, and offer iniurye to the whole Lent, but we muſt faſt the whole Lent eating dry meates.* And in the fourth Councell of Can. 50:

Can. 63. Carthage of the same antiquity, a punishment is inflicted vpon that clergie man, that in the time of fasting, without great necessity did breake the fast. *S. Hierome* writing to *Marcella* against the *Montanists*, hath these wordes. *Nos nam quadragesimam secundum traditionem Apostolorum toto anno, tempore nobis congruo ieiunamus &c. Non quod & per totum annum excepta Pentecoste ieiunare non liceat, sed quod aliud sit necessitate aliud voluntate munus offerre, We according to the tradition of the Apostles, doe fast in the whole yeare one Lent, at a time conuenient for vs: Not for that it is not lawfull to fast at any time in the yeare, except Pentecost, but for that it is one thing to offer a gift vpon necessitie, an other at our pleasure.* And *S. Augustine* saith, *Aliis diebus ieiunare remedium est aut premium, in quadragesima non ieiunare peccatum est: To fast vpon other daies is a remedie or rewarde, not to fast in Lent is a sinne.* And for the obseruation of the ember fastes, antiquitye maketh mention, namely *S. Leo* who liued more then eleauen hundred yeares agoe, calling it an *Apostolicall tradition*: and *M. Wilket* confesseth that they were in *S. Calixtus* time, who liued straight after the Apostles.

Epist. 54.

Serm. 62. de temp.

Serm. 2. de Pentecost. cap. 9.

ſtles. *Calixtus* (quoth hee) *inſtituted the ſame Ember faſtes in the yeare.* That they were then in vſe we admit, that hee did firſt inſtitute them, that he proueth not, and if hee did, yet were the teſtimonye ſufficient againſt *M. Sutcliffe.* Beſide all this, is not one *Aerius* noted for an hereticke, for denying the appointed faſtes of the Church? *Aerius in Arrianorum hereſin lapſus propria dogmata addidit, dicens ſtatuta ſolemniter non eſſe celebranda ieunia, ſed cum quiſque voluerit eſſe ieiunandum ne videatur eſſe ſub lege.* *Aerius* (ſaith *S. Auguſtine*) *falling into the hereſie of the Arrians, added ſome newe opinions of his owne, ſaying that the appointed ſolemne faſtes were not to be kept, but that euery one was to faſt at his pleaſure, leaſt he might ſeeme to be vnder a lawe.* And *S. Epiphanius* reporteth, that when they did faſt, which was but ſeldome, they made choiſe to doe it vpon the Sondaies: and in the weeke before Eaſter, when the Catholickes did faſt and pray and exerciſe other penitentiall workes. *Ipſi à ſummo mane obſonantur carneque ac vino venas ſuas explentes chacinnantur, ridentes ac ſubſannantes eos, qui ſanctum hunc cultum hebdomadis Paſchatis perficiunt,*

In his Synopſis, Pag. 84. of the former edition, & pag. 63. of the latter.

Heref. 53.

Heref. 75.

The Puritants progenitors.

ficiunt. *They* (saith the holy Fathers) *make prouision for their victualles, betimes in the morning, and filling their vaines with flesh and wine laugh their bellies full, scoffing and iesting at those that obserue this holy worship of Easter weeke.* These testimonies cõsidered, with what conscience can *M. Sutcliffe* so boldlye affirme, that in auncient times the church of Christ enioined not Christians to fast Lent, Ember dayes, or the vigilles of Saints.

VIII.

The eight, is in the very same place, p. 32. where he saith, *that if we seeke all antiquity, we shall not finde where the Church of Christ hath inioyned Christians not to solemnize mariage on daies forbidden.* A manifest vntruth: for in the ancient councel of Laodicea, before mentioned, we find this Canon: *Non oportet in Quadragesima nuptias vel natalitia celebrare. Marriages or birth-daies must not be celebrated in Lent.* Other testimonies also for the same purpose might bee produced: but what neede more, when the Church of England obserueth the olde custome herein: as *M. Sutcliffe* may learne out of the common Almanackes, where the

Can. 52.

the time of *Wedding goes out*, and *Wedding comes in*, is carefully ſet downe: and alſo out of the common practiſe, ſeeing ſuch as deſire to be married without proclayming of the banes, and that in times prohibited, as in the Lent vſe to pay double fees, one for the diſpenſation of the banes, & the other for the diſpenſation of the time, as the Regiſters booke may enforme him: and therefore if this bee an humane doctrine, & voluntary worſhip, condemned by Chriſt and the Apoſtle, as he in the ſame place telleth vs, then is the auncient Councell of Laodicea condemned, and alſo the Church of England, and that much more then the Catholicke Church, ſeeing it hath abbridged ſomewhat of the former time, as appeareth in the Councell of Trent, Sef. 24. ca. 10. which yet the Engliſh Church doth not, but obſerueth ſtill the former olde cuſtome. Though *M. Sutcliffe* maketh ſmal conſcience to belie vs, yet ſhould he be more carefull to preſerue the reputation of his owne congregation.

IX

The ninth, is pag. 33. where he ſaith, that

that *we doubt not to affirme that the regenerate may liue without sinne, albeit contrary to all antiquitie*. Why did he not note the place, where this doctrine of ours is to bee found, to the end his reader might haue beene more fullie satisfied, and we better vnderstode his meaning: for of what sin doth he speake? if of such as be small and veniall, then false it is that we teach any such thing, as is certaine out of this Canon of the Tridentine Councell. *If any shall say that a man once iustified, may all his life auoide all sinnes, yea those that be veniall, except it be by the speciall priuiledge of God, as the Church holdeth of the blessed Virgin, he be accursed*. But if he speake of mortal sinnes, as I suppose he doth, seing with them al be mortal and damnable, then we confes in deede, that a man with the help of Gods grace, may liue without anye such sin: and then wee say further that it is moste false, that this is contrary to all antiquitie, as he boldly affirmeth: for out of the testimonies of antiquity wee learne that Gods commaundements may be kept, and consequently not any mortall sinne committed. That the commandements

Sef. 6. Can. 23.

may

maye bee kepte, *Saint Iohn* teſtifieth, whoſe wordes be theſe. *Hee that ſaith hee knoweth him,* (that is Chriſt) *and keepeth not his commandements, is a lier, and the truth is not in him.* Wherefore wee muſt either ſaye that none knowe Chriſt, which Proteſtants as I ſuppoſe in their greate abundance of faith, will not graunt, or elſe that his commandements may bee kept. And the ſame Apoſtle telleth vs, that *his commandements are not heauie,* and our Sauiour himſelf affirmeth *his yoke to bee ſweete, and his burthen to be light:* and the ſcripture ſaith that *Zachary* and *Elizabeth were both iuſt before God, walking in all the commaundements and iuſtifications of our Lorde without blame.* All which textes conuince that Gods commandements may bee kepte. This alſo hath beene the faith of the Primatiue Church. The ſecond Councell of *Arauſica* eleauen hundred yeares agoe deliuereth this doctrine. *Hoc etiam ſecundum fidem Catholicam credimus, quod accepta per baptiſmum gratia, omnes baptizati, Chriſto auxiliante & cooperante, quæ ad ſalutem pertinent, poſſint & debeant, ſi fideliter laborare voluerint adimplere.* This alſo wee beleeue according

1 Iohn 2. ver. 4.

1 Iohn 5. ver 3. Mat. 11. ver 30.

Luc. 1. v. 6.

Canon 18.

ding to the Catholicke faith, that all that be baptized, by the grace receaued in baptisme, Christ helping and cooperating, may and ought to fulfill such thinges as pertaine to saluation, if they will labour faithfully. S. Basill saith, *Impium est dicere impossibilia esse spiritus precepta. It is a wicked thing, to say that the precepts of the holy Ghost be impossible.* And *Saint Hierome* maketh hereof no doubt, *Deus possibilia mandauit, hoc nulli dubium est, God hath commanded possible thinges, hereof none doubteth.* To conclude *S. Augustin* thinketh it blasphemy to say that the commaundements cannot bee kept. *Execramur blasphemiam eorum qui dicunt impossibile aliquid homini a Deo esse preceptum, et mandata dei non a singulis sed ab omnibus in communi posse seruari. We detest* (quoth he) *the blasphemy of them that saye that God hath commanded any impossible thinge to man, and that the commaundements of God, maye bee kepte not of particuler men, but of all in common.* Out of the premises it appeareth, that whether *M. Sutcliffe* speake either of veniall or mortall sinne he hath abused his reader, and slaundered vs.

Orat. in id. Attende tibi.

Lib. 3. aduer. Pelagianos, prope initia.

Serm. 191. de temp.

X

The tenth is pag. 35 where very confidently

fidently he writeth thus. *The forme of confirmation now vsed by the Romanistes is newe, the decree of the Florentine Councell about the yeare 1423 that then established it may ascertayne vs. The Papistes themselues being vrged ad exhibendum cannot proue this forme. Signo te signo crucis et confirmo te chrismate salutis to be more ancient.* A palpable vntrueth: for to ommitte how the forme of this sacrament is as ancient as the Apostles, seing our aduersaries can shew no later beginning hereof, nor that any was euer noted of newe doctrine, for bringing any such forme into the church: and S. Augustin giueth this rule. *Quod vniuersa tenet ecclesia nec conciliis institutum, sed semper retentum est non nisi ab Apostolica authoritate traditum rectissime creditur.* That which the vniuersall church holdeth (saith he) *and not instituted by Councels, but hath alwayes beene holden, most truly do men beleeue that it was not deliuered but by Apostolicall authority.* And such is the very case of this forme of confirmation: To ommitte I say this, and many notable thinges els, which may be broughte for the authoritie and antiquity thereof, sufficient it is here, to conuince M. *Sut-*

Lib. 4. con. Donat. c. 4.

cliffe

cliffe of desperate lying, that *S. Thomas of Aquine* who was almoste two hundred yeares before the councell of Florence
3 Par. q. 72 art. 4. setteth downe the very same forme, affirming it to be the vsuall and common forme practised in the church, and *Bellarmine* (with whose workes hee semeth to bee verye well acquainted) noteth this place of *S. Thomas*: with what conscience then can he publish so notorious an vntrueth, and yet set so grimme a countenaunce vpon the matter, as thoughe forsoothe wee had nothinge to saye to the contrary.

XI

The eleauenth is pag. 36. *The keeping (quoth he) of the Sacrament in Pixes sauoreth of nouelrye.* A notable vntruth, for testimonyes of antiquitye be plentifull herein.
Can 14. The first general Councel of Nice, commandeth that Deacons in the absence of Priests shoulde minister the Sacra-
10 Hist. c. 6 ment (of which Canon Ruffinus also maketh mention) which decree suppo-
Can 13. seth reseruation. The same Councell commandeth that according to the ancient

cient rule, the holy communion ſhould be denied to none at the point of death, which decree without keeping it, could hardly be obſerued. S. Ambroſe alſo telleth how his brother Satirus hauing the ſacrament about him, miraculouſly eſcaped drowninge at ſea. S. Ciprian likewiſe maketh mention of a woman that kept *Sanctum Domini the holy of our Lorde in her cheſt*. But what neede many teſtimoeyes, when as *Iohn Caluin* cannot denye the ſame, though he doth much miſlike it, for ſpeakinge againſt reſeruation of the Sacrament for the ſicke, theſe be his wordes. *But they which do ſo, haue the example of the old church: I confeſſe it, but in ſo waighty a matter, and in which error is not committed without greate danger, nothinge is more ſecure then to follow the *truth it ſelfe.* This is ſufficient to ſhew that the keepiug of the Sacrament ſauoreth not as he ſaith of noueltie, but rather that this dealing of his, ſauoureth of lying and litle ſincerity.

De obitu Satiri. c. 7.

Serm. de lapſis.

4 Inſtit ca. 17. num. 39

*As though the Primatiue church lacked the truth.

XII

The twelfe vntruth is found pa. 38. in theſe wordes. *Auncient Chriſtians had no*

mediators but Christ Iesus, neither did they pray to our Lady, or to Saints, or to Angelles, but to God in the name of Christ Iesus. If he meane mediators of redemption, moſt true it is that he ſaith, and then his wordes touch vs nothing at all: for wee acknowledge with *S. Paul*, only Chriſt Ieſus for ſuch a mediator: but if he meane mediators of interceſſion, and ſuch as may pray for vs to God by the merits of Chriſt, moſte falſe it is, that they had as he ſaith, *no mediators but Ieſus Chriſt*: for *S. Paul* a good ancient Chriſtian, deſired the *Theſſalonians* to pray for him, which was to make thē mediators of interceſſion. And of prayers to Saints and Angels, which he denieth auncient Chriſtians to haue practiſed, there be ſuch plentiful proofes, that nothing can excuſe him from a ſhameleſſe vntruth. *S. Baſill* ſpeaking of the forty Martyrs ſaith thus. *Qui aliqua premitur anguſtia ad hos confugiat: qui rurſus letatur hos oret.* *He that is in any great tribulation, let him flie to them: and againe, He that is merry let him pray vnto them.* The generall Councell of Calcedon, one of the firſt foure, and allowed by act of Parlament, prayeth thus

1 Tim. 2. ver. 5. & 6.

2 Theſſal. 3 ver. 1.

Hom. 20. in 40. Matt.

to

to *Flauianus* the Martir, *Flauianus post mortem visit, Martir pro nobis oret:* Flauianus liueth after his death, pray the Martir for vs. Saint Iohn Chrysostom hath many notable places, but we will cite only one: speaking how the Emperor did visitte the Apostles tombes, these be his wordes: *Nam & ipse qui purpuram indutus est accedit illa complexurus sepulchra, & fastu deposito stat sanctis supplicaturus vt pro se apud Deum intercedant, & scenarum fabrum & piscatorem vt protectores orat qui diademate redimitus incedit.* For also he that weareth purple robes, commeth to imbrace those sepulchers, and laying aside all lostie behauiour, standeth to pray vnto the Saints, that they wold make intercession for him to God, and hee that carrieth the crowne vpon his head, prayeth vnto the * tentmaker & the * Fisher as his protectors. S. Ambrose likewise is of the same opinion: *Obsecrandi sunt Angeli pro nobis, qui nobis ad presidium dati sunt, Martires obsecrandi.* The Angels (quoth he) are to be intreated for vs, which are appointed for our defence: the Martirs are to bee intreated. And to shew the common practise of the Primatiue Church, *Russinus* writeth thus of the Emperor *Theodosius*, and his deuotion in visiting holy places. *Theodosius*

Act. 16.

Hom 66. ad Popul.

* S. Paul.

* S. Peter.

Lib. de vidus.

odosius cum Sacerdotibus & populo, omnia orationum loca circuibat, & ante Martirum & Apostolorum thecas iacebat cilicio prostratus, & auxilia sibi fida sanctorū intercessione poscebat. The-

Lib. 2. hist. cap. 33. odosius (quoth he) *with the Priests and people, did visit all the places of prayer, and before the shrines of the Martirs, and the Apostles, hee lay prostrate in an haire-cloth, and by the intercession of the Saints, desired for himselfe faithfull helpes.* And when in the time of *S. Hierome,*

Contra Vigilant. one *Vigilantius* denied prayer to Saintes, that holye Doctor wrote againste him, which is an argument that his doctrine was newe, and that which *S. Hierome* defended, auncient and Apostolicke. But if all this will not content *M. Sutcliffe*, the I referre him for further satisfaction to his owne deare brother *Thomas Bell*, who confesseth inuocation of Saintes to bee

In his Surucy. pa. 536 auncient in these wordes. *Fifthly since inuocation of Saints and adoration was not knowne til the yeare 370.* which is more then twelue hundred yeares agoe: I referre him also

Printed by Iohn Avvd Iey. 1570. art. 2. to an other brother of his called *Iohn Goughe*, who in his answere to *M. Fecknam* saith thus, *And trow you, that although* Origen *called vpon* Iob, S. Ciprian *vpon the martirs,*

tirs, S. Ierome vpon Paul, (as you alleage) *that we thinke it well done of them, and also of vs to be followed*. So that deny he cannot, but that these prayed to Saints, yet vtterly refuseth to followe them, and censureth them for so doing. And thus wee see, that both *Bell* and *Goughe* giue the lie to *M. Sutcliffe*, denying prayer to Saintes to be auncient: and *Goughe* to *Bell*, affirming that it was not known til the yeare of our Lord 370. for both *Origen* and *S. Ciprian* liued before that time. The premisses considered, sufficiently it appeareth, both by testimony of auncient Fathers, and the confession of our aduersaries, that praying to Saints is no newe thinge, nor vnknowne to antiquitye as *M. Sutcliffe* affirmeth, but to haue beene beleeued and practised in the flower & pure time of the Primatiue Church.

XIII

The thirteenth is in the same 38. pag. where he saith, that we cannot *shewe that auricular confession was receaued in the Westerne Church, before the constitution of Innocent the third, that first established that order*. A notable

He liued about the yeare 1200

ble vntruth, that auricular confeſsion came firſt from him: The moſt that can be ſaid, is, that he was the firſt that commanded confeſsion once a yeare, which is a farre different thing, from beeing the author of auricular confeſsion. The Church of England preſcribeth in the booke of Common praier, that *euery pariſhioner ſhall communicate at the leaſt three times in the yeare*, and yet ſure I am, that *M. Sutcliffe* will not graunt, that the Engliſhe communion was neuer before our time, or that it was not inſtituted by Chriſt himſelf, although as litle can be ſhowne out of the Scripture that we ſhould communicate thriſe a yeare preſcribed by them, as that we ſhould confeſſe once a yeare ordayned by *Innocentius*. But to cõuince *M. Sutcliffe* of an vntruth, we haue the teſtimonies of many Fathers, and Councels, before the time of *Innocentius* the thirde, that make expreſſe mention of confeſsion to the Prieſt, but I wil only cite a fewe: firſt therefore we haue the Canon of the ſecond Councell of Chalon foure hundred yeares before the the time of *Innocentius*, in theſe wordes.

In the treatiſe of the Communion in the latter end.

Sed

Sed & hoc emendatione egere perſpeximus, quod quidam dum confiteantur peccata ſua Sacerdotibus, non plene id faciunt: Quia ergo conſtat hominem eſſe ex duabus ſubſtantijs, anima videlicet & corpore, & interdum animi motu, interdum carnis fragilitate peccatur, ſolerti indagatione inquiri debent ipſa peccata, vt ex vtriſque plena ſit confeſsio, ſcilicet vt & ea confiteantur quæ per corpus geſta ſunt, & ea quibus in ſola cogitatione delinquitur. But we perceaue alſo that this thinge hath neede of reformation, that certaine in confeſſing their ſinnes to the Prieſtes, doe it not fullye: Wherefore ſeeing manifeſt it is, that a man conſiſteth of two ſubſtances, that is the ſoule and the body, and that ſometime ſinne is committed in the minde, and ſometime by the frailety of the fleſhe, with diligent examination ought the ſinnes to bee inquired of, that the confeſsion of both may bee intire, to wit, that both they confeſſe thoſe thinges, which were done by the body, and thoſe in which ſinne was onely committed in thought. This place is ſo plaine for confeſsing our ſins to a Prieſt, as nothinge can bee deſired more. Haply *M. Sutcliffe* will ſay, that this is not ſpoken of priuate or auricular confeſsion but publique, made in the preſence of many: but anſwere is ſoone

Conc. Cabilonen. 2. can. 32.

returned, that his saying carrieth no colour of truth, both because the Councell speaketh no more of publique, then priuate confession, and generally al as is well knowne, had rather make their cõfession priuatly to the Priest, then openly before many: but especially, because mention is made of such sinnes to bee confessed, as were onely committed in thought, which no reason nor lawe will that they should publiquely be confessed. To this may be added, that no question but he spake of that manner of cõfession, which was generally in vse in the Westerne Church, which was priuate confession, as appeareth both out of such as liued before that Councell, and also after, though before the time of *Innocentius* the third. Secondly therefore we haue *Saint Leo*, the first of that name, who forbiddeth that secret sins shoulde be openly declared, and he giueth a reason, saying: *Cum reatus conscientiarum sufficiat solis Sacerdotibus indicari confessione secreta.* Epist. 80. ad Episcop Campaniæ *Seeing it is sufficient* (quoth he) *that the guiltinesse of our consciences, bee declared only to the Priests in secret confession.* Thirdlye *Rabanus Maurus*

Maurus maketh mention of auricular confeſsion, in theſe wordes: *Quorum peccata occulta ſunt, & ſpontanea confeſsione ſoli tãtummodo presbitero ſiue epiſcopo fuerint ab eis reuelata, horum occulta debet eſſe penitentia. Their ſinnes that be ſecret, and by voluntary confeſsion bee reuealed only to the Prieſt or Biſhop, their penance muſt be ſecret.* Fourthly, *S. Bernard* giueth ſufficient teſtimony for auricular confeſsion, when he maketh the ſpirituall father to ſpeake in this manner to his ghoſtly childe: *Quod ſi forte pudor eſt tibi mihi ſoli peccatori, peccata tua exponere, quid facturus es in die iudicij, vbi omnibus expoſita apparebit tua conſcientia: And if hapely you be aſhamed to confeſſe vnto me alone a ſinner, your ſinnes, what will you doe in the day of iudgement, when your conſcience ſhall manifeſtly appeare vnto the whole worlde.* Theſe places alleadged I ſuppoſe be plaine enough to conuince *M. Sutcliffe* of an vntruth, affirming that auricular confeſsion was not receaued in the Weſterne Church, before the time of *Innocentius* the thirde, for theſe three liued before his time: yet muſt we not part thus, for I haue two or three in ſtore, which, though they be not ſo ancient

Lib. 2 de Inſtitut. cleri. c. 30.

De interiori domo cap. 37.

cient as the former, yet farre more terrible. The first is of *Iohn Caluin*, who writeth thus against vs, and withall against *M. Sutcliffe*. *I maruaile with what face they dare contend that the confession whereof they speak commeth from Gods lawe, the vse whereof we confesse indeede to be passing auncient, but easilie can we proue, that in olde time it was free. Surelye there owne Chronicles doe tell, that there was no set constitution thereof, before the dayes of* Innocentius *the third*. For out of these words we learne, that auricular confession is passing auncient, and that *Innocentius* the third, bounde men to auricular confession once a yeare, and did not first ordaine it, as *M. Sutcliffe* affirmeth: becaufe it was in vse before with antiquity, but yet at liberty as *Calvin* auoucheth: and whereas he marualeth, with what face we dare say that it came from Christ, we on the other side wonder as much, with what face or grace, he dare say the contrary. For (to omit what may be alleadged out of scripture) what man of reason and conscience can once imagine, that venerable antiquitye woulde euer haue practised it, or that so ingratefull a

3 Instit. ca. 4. num. 7.

Auricular confession passing ancient.

lawe

lawe, to our corrupt nature, so odious to impenitent sinners, and so vnpleasant to Potentates and Princes, coulde euer haue bin brought into the Church, had it not bene ordayned of Christ him selfe. And for as much as it was ordayned of Christ, for such as fell into mortall sinne after baptisme, men that knew themselues in that state, were alwaies bounde by the law of God to repaire to that Sacrament vnder paine of damnation: and therefore was it not altogither so free, as some hapely may gather out of *Calvins* wordes, that they might chooſe whether they woulde goe to confession or no, for though bound they were not by any law of the Church, becauſe people in auncient times were so fervent in deuotion, that no such lawe was then necessary, yet euer since the institution of that sacrament, none coulde euer obtaine remission of their mortall sinnes, without the benefit thereof, either in deede, or at least in desire, when it could not otherwise bee had: and therefore were bounde at certaine times to haue recourse vnto that fountaine of grace

as

as namely in the perrill of death. The caſe herein of confeſsion & the Euchariſt, is all one, for that in olde time was alſo free from any bande of the Church, yet men were then at certaine times vnder paine of ſinne, by the lawe of GOD, bounde to repaire to that holye Sacrament, as they be nowe once a yeare by the precept of the Church. And thus it appeareth, how in olde time confeſsion was free, & yet by the force of Gods lawe, men bounde to haue recourſe vnto that moſt healthfull Sacrament. The ſecond, is of his reformed brother *Thomas Bell*, who according to his great skill in calculation of times, aſſureth vs, that *auricular confeſsion was eſtabliſhed the yeare 254* which if I be not deceaued, is manye a faire daye before *Innocentius* the thirde. That auricular confeſsion was then in vſe, we willingly graunt, that it was the firſt eſtabliſhed, we vtterly deny: neither doth hee otherwiſe proue it (notwithſtanding his great bragge of diſcoueringe the originall of Popery) then with the bare worde of a Mungrill Miniſter, twiſe turne-coate Sr *Thomas*. The thirde

In his Surucy p. 536.

In the epiſt dedicatorie of his Surucy.

thirde is out of the Communion booke, where for the comfort of the ſicke, *ſpecial confeſsion to the Prieſt is preſcribed:* which doctrine *Maiſter Sutcliffe* for generall reaſons knowne to the worlde, and particular contained in his defence of Sr *Francis Haſtinges* afterwarde to be handled, muſte not deny. If he ſay that all mortall and waighty ſinnes are not preſcribed for confeſsion, but onely ſuch as for ſome ſpeciall cauſe afflict the conſcience, thē I require vpon what texte of Scripture according to him this point of doctrine is grounded? it ſhoulde ſeeme vpon that of our Sauiours wordes, where he gaue authority to his Apoſtles to forgiue and retaine ſinnes, becauſe immediatly after in the ſame cōmunion booke, the formall words of abſolution are preſcribed to be ſaide ouer the penitent by the Prieſt, who receaued the former cōfeſsion: but out of thoſe wordes of our Sauiour, or any other in the Scripture, (let *Maſter Sutcliffe* name what place hee pleaſe) neuer ſhall he be able to prooue that ſome waighty ſinnes, for the obtaining of abſolution are to bee confeſſed, and

In the viſitation of the ſicke.

Ioh. 20.

and not all: and therefore I conclude that ſpeciall confeſsion of ſinnes is vpon authoritye of the Communion booke grounded vpon the Scripture, and that alſo auricular or priuat confeſsion: for ſeeing that neither is named, either may be practiſed: and I ſuppoſe, that ordinarilye anye had rather doe it in ſecret, then openly before many. And beſide, who doubteth but that as other partes of the Communion booke, were framed after the immitation of our Portuiſe & Maſſe-booke, ſo likewiſe this pointe of abſolution and confeſsion, and ſo conſequently, to meane of auricular confeſsion, which was vſuall in the Catholike Church. And thus haue we not onely conuinced *M. Sutcliffe* of an vntruth, in affirming that auricular confeſsion was neuer receaued in the weſterne Church before *Innocentius* the third, but alſo that it was practiſed in the pure time of the Primatiue Church, yea and that it floweth from the diuine fountaines of ſacred Scripture.

Chap.

Chap. III.

WHEREIN BE DISCOVERED, thirteene notable corruptions and falsifications, taken out of the third chapter of Master Sutcliffes *challenge.*

I

THE first place, is pag. 48. where he writeth thus: *The* Heracleonites *did anoint their followers, departing out of this life, and gaue them their extreame vnction: likewise they did say prayers ouer the dead, for which they are numbred amonge Heretickes. So it seemeth that the Papistes haue borrowed their extreame vnction, their dirges and Masses, for the deade from Heretickes.* Had he as truly alleadged the Fathers wordes, as hee hath truely quoted them, this slaunder of his had beene destitute of all colour & ground: but to conuince him of his common crime, let vs set down both their words. *Heracleonitæ seruantur suos morientes nouo modo quasi redimere, id est per oleum, balsamum, & aquam, & inuocationes, quas hebraicis verbis dicunt super capita eorum.* The Heracleonites (saith Aug. de hæres. c. 16. Epiphan. hæres. 36. Her. ca. 16.

(ſaith S. *Auguſtine*) are ſaide to redeeme as it were after a newe manner thoſe thoſe that die among them, that is by oyle, balme, and water, & inuocations, which they ſpeake in Hebrewe ouer their heades. S. *Epiphanius* writeth thus of them. *Quandoque enim aliqui ex ipſis, oleum aqua mixtum, capiti defuncti immittunt, alij vero vnguentum, quod balſami ſuccus dicitur & aquam: inuocationem tamen communem habentes, velut etiam ante ipſum* Marcus *faciebat, cum quorundã nominum additamento: Inuocatio autem hæc eſt:* Meſſia, Vphareg, Namempſæman, Chaldæam, Moſodomedaea, Acplirane, Pſeuua, Ieſu Nazaria: *hæc autem faciebant, vt hi, qui has inuocationes in vitæ exitu accipiant, cum aqua & oleo aut vnguento permixtis, incomprehenſibiles fiant & inuiſibiles ſupernis principatibus, & poteſtatibus, vt inuiſibiliter tranſgrediatur interitus ipſorum homo. For ſometime ſome of them doe put oile mingled with water vpõ the head of him that is dead: and others ointment, which is called the iuice of balme, and water, yet they haue all one manner of inuocation, as alſo* Marcus *did before him, with an addition of certaine names: and their inuocation is this:* Meſsia, Vphareg, Namempſæman, Chaldæam, Moſodomedaea, Acplirane,

Hereſ. 36.

plirane, Pſeuua, Ieſu Nazaria: *and they doe theſe thinges, that they, which receaue theſe inuocations in the end of their life, mingled with water, and oile, or ointment, may be incomprehenſible and inuiſible to the ſupernall principalities, and powers, that their inward man may inuiſibly paſſe them.* Theſe were the phantaſtical deuiſes, and conceiptes of thoſe Heretickes, which doe as farre differ from our Sacrament of extreame vnction, which *S. Iames* maketh mention of, as darkeneſſe from light. The matter of our extreame vnction, is only hallowed oile: theirs, was oile, water, and balme. The forme of ours, is a ſhorte prayer: theirs, a ſtrange inuocation in Hebrewe wordes. The reaſon of ours, is for the ſauing of the ſicke, the ſtirring of him vp, and if he be in ſinnes that they may bee forgiuen him, as we learne out of *Saint Iames*: theirs was to make their ſoules inuiſible to the Angelles: ours, is miniſtred vpon the fiue ſences: theirs, vpon the head: ours, before death or neuer: theirs, was alſo giuen to the dead, as *Epiphanius* affirmeth. With what conſcience now *M. Sutcliffe* hath intreated theſe an- Cap. 5. v. 15

cient Fathers in concealing their words, & by a ſleight of falſification depraued them againſt our ſacramẽt of extreame vnction, which notwithſtanding differeth from theirs in ſo many particularities, I leaue to all ſuch which haue conſcience. Againe he telleth vs, that the *Heracleonites did ſay prayers ouer the dead: ſo* (ſaith he) *it ſeemeth that the Papiſtes haue borrowed their Dirges and Maſſes for the dead, of Heretickes*. It ſeemeth hee little careth what he writeth, ſo the pen may be walking: for ſtill hee falſifieth *S. Epiphanius* and *S. Auguſtine*, enforcing their wordes by malitious inſinuation, to that ſence which they neuer dreamt of: for nothing at all doe they ſpeake of any prayers ſaid by the *Heracleonites* for the reliefe of mens ſoules after death in purgatory, as we in our Dirges and Maſſes doe: but vſed a certaine inuocation in Hebrew wordes, *that they might be incomprehenſible and inuiſible to the ſupernall principalities and powers*, as beſore out of *Epiphanius* hath beene noted. Is not this falſe packing of his, viſible to all ſuch as be not wilfully blinde? and deteſtable to thoſe that loue truth, and

deſire

desire sincerelye the saluation of their soules? And here by the way muste I needes tell *M. Sutcliffe* that he and other Protestants haue learned to deny prayer and oblation for the dead, of certaine olde condemned Hereticks called *Aerians*, whose master inuented that doctrine as *S. Austen* and *Epiphanius* reporteth, and before hath bin handled. And therefore whether these two holy Doctors be likely any way to reprehend the *Heracleonites* about praier for the dead, that scored vp *Aerius* an Hereticke, for denying praier and oblation for the dead, let any not palpably transported with partiality, speake his minde plainely. In the fourth vnto truth.

II

The second place, is in the 49. page. Epiphan. Her. 42. These be his wordes. *Marcion taught that by Christes descending into hel, diuers mens soules were thence deliuered: of which heresie the Papists sauour very strongly, for they teach that the Fathers were deliuered by Christes descending into hell, out of that place which they call* Limbum patrum. In which wordes, he doth most vntruly charge vs, as comming neare to

Marcions hereſie, falſifie *S. Epiphanius* by wreſting him cleane contrary to his own meaning, and for that purpoſe conceale his wordes, leaſt his falſe packing ſhould be eſpied. The truth is this: *Marcion* as *S. Epiphanius* reporteth, taught that there were *tria principia, three beginninges:* firſt an inuiſible God that was good: Secondly a viſible God that was the creator, who was alſo the God of the Iewes: & thirdlye the Diuell. Nowe let vs heare the whole ſentence, as it is founde in the author himſelfe, by which we ſhall eaſilie perceaue what his meaning was, & how ſincerely *M. Sutcliffe* hath dealt with that ancient father, and alſo with vs. *Chriſtum ex ſupernis ab inuiſibili ac innominato patre deſcendiſſe dicit propter animarum ſalutem & ad redarguendum Deum Iudæorum, & legem, ac prophetas, & eiuſmodi, & in infernum deſcendiſſe Dominũ, vt ſaluaret* Cain, & Chore, & Dathan, & Abiron, & Eſau, *& omnes gentes quæ non nouerunt Deum Iudeorum:* Abel *autem, &* Enoch, *&* Noe, *&* Abrahamum, *&* Iſaac, *&* Iacob, Moiſem *item,* Dauidq; *ac* Salomonem, *illic reliquiſſe propterea quod cognouerunt Deum Iudeorum eſſe creatorem ac conditorem,*

conditorem, & quod officia ipsius fecerunt, & non Deo inuisibile sepsos addixerunt. Marcion *saith, that Christ did descend out of heauen, from the inuisible and innominated God, for the saluation of soules, and to reproue the God of the Iewes, and the lawe & the Prophets, and such like, and that our Lord descended into hel, that hee might saue* Cain, *and* Chore, *and* Dathan, *and* Abiron, *and* Esau, *and all nations which knewe not the God of the Iewes, but left there* Abel, *and* Enoch, *and* Noe, *and* Abraham, *and* Isaac, *and* Iacob, *likewise* Moises, *and* Dauid, *and* Salomon, *because they knew the God of the Iewes to be the creator and maker, and because they did his offices, & addicted not them selues to the inuisible God. Marcion* the taught that wicked Iewes and Infidels, were deliuered out of hell, and not the Patriarches and Prophets, but left there still; we beleeue that the wicked Iewes which died out of Gods grace, as *Chore, Dathan,* and *Abiron,* and al Infidels that be dead, to remaine still in hell: and that he deliuered none at all out of the hell of the damned: and on the contrary, that hee deliuered out of that place of hell, called *Abrahams bosome,* or *Limbus patrum,* the Patriarches, Con. Tolet 4. cap. 1.

Ignat.ep.ad Trallianos. Ciril. catech. 4. Epiphan. her. 46. Hieron. in 4. ad Ephes Greg. 13. Moral. c. 20

triarches and Prophets, as the ancient Fathers generally teach and maintaine: so that we be cleane opposite to *Marcion*; with what conscience then can *M. Sutcliffe* obiect to vs the heresie of *Marcion*? Doth not this dealing of his, so iniuriously infame vs, so malitiously smother the wordes of *Epiphanius*, and by plaine corruption to drawe them to a contrary sense, more then sauour strongly of a desperate conscience.

III

Heref. 38.

The third place, is pag. 49. *The* Caians (quoth he) *were reputed Heretickes, for worshipping Angels, and praying to them. Vnusquisque eorum* (saith *Epiphanius*) *vnius cuiusque Angeli nomen inuocat*: *What then are wee to thinke of Papistes, that pray to Angelles, and say Masses in honour of Angels.* What words can seeme more plaine against vs, or more deepely to wounde our doctrine: but what are we to thinke of *M. Sutcliffe*, that so abuseth his vnlearned Reader, slaundereth vs, and corrupteth *Epiphanius*: for he hath chopt off some wordes in the middest of the sentence, curtolde other

other from the latter ende, and ſo moſte perfidiouſlie peruerted the whole ſence of that ancient Father: for triall of all this, let vs heare his owne wordes: theſe they be. *Vnuſquiſque eorum, ob hanc nimirum cauſam, nepharia faciens, & turpes actiones perficiens, & quæcunque peccata faciens, vnius cuiuſque Angeli nomen inuocat, tum eorum qui ſunt Angeli, tum eorum qui ficte ab illis dicuntur Angeli, & vnicuique horum attribuit nepharium quoddam peccatorum in terra opus propriam actionem ad nomen Angeli cuius vult referens & quum hæc faciunt ſic dicunt: O tu Angele vtor tuo opere, O tu poteſtas ago tuam actionem.* Euery one of them for this cauſe, to wit, doing horrible wickedneſſe, and filthy actions, and committing what ſinnes ſoeuer, doth call vpon the name of euery Angell, both of them which bee Angelles, and alſo of thoſe which they falſely call Angelles, and to euery one of theſe, doth hee aſcribe ſome horrible ſinfull worke vpon earth, referring his owne action to the name of what Angell he pleaſe, and when they doe theſe thinges, they ſpeake thus: O thou Angell, I vſe thy worke: O thou power, I doe thy action: All theſe bee the wordes of *S. Epiphanius*. With what conſcience now can *M. Sutcliffe*, obiecte

the abhominable hereſie of the *Caians* to vs: For doe we teach that each Angell hath done ſome horrible ſin vpon earth? or doe we inuocate any falſe Angels, or any Angell at all in that damnable ſorte as they did? moſt certaine it is that wee doe not, which he knoweth ful wel: and therefore the better to faſten his ſlander vpon vs, he mangled the Fathers words and caſt them in that manner, vvhich ſerued beſte for his wicked purpoſe. What is lying? what is falſification, if this be not?

IIII

The fourth place, is pag. 50. where he ſpeaketh thus. *The Papiſtes agree with the* Manichees *in diuerſe pointes of hereſies: for as the* Manichees *condemned mariage in their Prieſtes, which for their excellencie they called* E-
Aug.ep.74. lectos, *ſo likwiſe do the Papiſts in their Monckes, and greater orders of their clergie.* To infame vs with the hereſie of the *Manichees*, hee maketh no ſcruple to falſifie *S. Auguſtin*, and cunningly for that purpoſe to conceale his whole and true report, concerning thoſe Heretickes: whether this be

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so or no, let vs heare what that holy doctor writeth of this matter. In the Epistle by him alleadged, he distinguisheth two sortes of *Manichees*, for some of them were called *Auditores*, Auditors or hearers: other were *Electi*, Elect or chosen: and of them both, thus he writeth. *Auditores qui appellantur apud eos & carnibus vescantur, & agros colunt, & si voluerint vxores habent, quorum nihil faciunt qui vocantur Electi, sed ipsi auditores ante Electos genua figunt, vt eis manus supplicibus imponatur, non a solis Episcopis, vel Presbiteris, aut Diaconis, sed a quibuslibet electis.* Those that be called Auditors among them, doe both eate flesh, and till grounde, and haue wiues if they will: none of which things they doe that be called Electe or Chosen: but the Auditors kneele downe before the Electe, that bowing downe, they may laye their handes vpon them, not only Bishops, or Priestes, or Deacons, but any electe whatsoeuer. This place *M. Sutcliffe* coulde willingly bring forth, where *S. Augustine* did only by the waye brifely touch that heresie vpon a certaine accident which fell out, because in his opinion it carrieth some colour against vs, though in very truth, it hurteth Epist. 74.

teth vs nothing at all: but faine woulde I knowe why he did not as well tell vs what the hereſie of the *Manichees* was, out of *S. Auguſtines* booke which he wrote *De hereſibus, Of herisies:* where purpoſelye hee entreateth of their damnable opinions, for with that booke is he familiarlye acquainted, as appeareth by ſundry quotations out of it in this very chapter: but the reaſon is, becauſe that booke would haue diſcouered his falſe and malitious dealing, ſeing out of that we learne that the *Manichees* did vtterly condemne marriage as an vnlawfull thinge in all: which becauſe he knoweth that we do not, but repute it for an holy ſacrament in ſuch as may lawfully contract, therefore like a cunning corrupter, he thought good to diſſemble that which bewrayeth his crafty conuayance. *S. Auguſtines* wordes ſpeaking of theſe Heretickes bee theſe. *Monent auditores ſuos vt ſi veſcantur carnibus, animalia non occidunt, ne offendant principes tenebrarum in celeſtibus colligatos, a quibus dicunt omnem carnem originem ducere. Et ſi vtantur coniugibus, conceptum tamen generationemque deuitent, ne diuina ſubſtantia quæ in eos*

per

per alimenta ingreditur, vinculis carnis ligetur in prole, sic quippe in omnem carnem, id est per escas & potus, venire animas credunt, vnde nuptias sine dubitatione condemnant & quantum in ipsis est prohibent, quando generare prohibet, propter quod coniugia copulanda sunt. They admonish their Auditors, that if they eate flesh, not to kill the beasts, for not offending the princes of darkenes bound in the heauens, from whome they say all flesh doe take their beginning: And if they vse their wiues, yet to auoide conception and generation, least the diuine substance which entreth into them by meanes of the foode, should be bound with carnall bandes in the child: wherefore without all doubt they condemne mariage, and as much as lieth in them do forbid the, when they forbid generation, for which ende, mariages are to be made. Heref. 46. The Manichees condemne mariage.

The *Manichees* the, according to *S. Austen*, forbad marriage to all, not only to their *Elect*, who by no meanes might haue any wiues, but also to their *Auditors*, seing they also were forbidden generation, the ende of marriage. If *M. Sutcliffe* can prooue that we maintaine any such damnable doctrine, then might he very well haue cited this place of *S. Augustin* as wel as the other, but because hee knoweth that

that we teach farre otherwiſe, therefore by a figure of falſification, to bring our doctrine in diſgrace, he concealed *S. Auguſtines* wordes, and contrary to all conſcience, alleadged his authority againſt vs, when as now hath beene ſhewed, it maketh nothing againſt Catholicke doctrine. Such as haue any feeling of conſcience, cannot but deteſt ſuch treacherous trickes.

V

The fift place, is pag. 51. where hee ſaith thus. *Both Papiſtes and* Pepuzians *ſuffer women to miniſter baptiſme: ſhoulde not then the Papiſtes haue wronge if they ſhoulde not be made equall to the* Pepuzians? Wronge we ſhall be ſure of, ſo longe as he telleth our tale. He belyeth vs in making vs like to the *Pepuzians*, and falſifieth *S. Auguſtine*, but the one and the other cunningly and malitiouſlie: for moſt true it is, that among the *Pepuzians* women did baptiſe, true alſo, that we permitte women ſometime to baptiſe: yet moſt falſe, that we be herein like vnto them. For we permit it in extreame neceſsity, and in

Aug. her. 27.

in priuate places, and when no clergye man, or other ſufficiēt perſon is preſent. Out of caſes of neceſsity, or in publique aſſemblies, or in the preſence of any eccleſiaſticall perſon, we vtterly deteſt & condemne it. But the *Pepuzians* taught, that women might not only in all times, places, & aſſemblies, miniſter baptiſme, but alſo Preach, miniſter the Communion, & execute any eccleſiaſticall function, ſeeing they made them Prieſtes, and gaue them alſo gouernment, *Pepuziani tantum mulieribus dant principatum, vt ſacerdotio quoque apud ipſos honorentur.* The Pepuzians (ſaith *S. Auguſtine*) *giue ſo great prehēminence to women, that with them, they be honoured alſo with prieſt-hoode.* Theſe wordes *Maſter Sutcliffe* deuoured vp with a cleare conſcience: and though *S. Auſtin* ſpake not in particular of baptiſme, yet becauſe that ſerued for his purpoſe, onely of that doth he make mention, diſſembling all the reſt: Cunning dealing, yet malitious corruption. Hereſ. 27.

And heere can I not but maruaile, why *M. Sutcliffe* ſhoulde charge vs with *Pepuzianiſme*, becauſe in caſes of extremi-

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ty we permit women to baptise, seeing the same doctrine is founde in the Communion booke, in the treatise *Of priuate baptisme*: for thoughe women bee not there by name mentioned, yet bee they sufficiently expressed, when it is there allowed, that baptisme may be priuatly ministred by lay people, for who knoweth not, that women onely in the vsuall times of necessity be present, and so *M. Hooker* defendeth the Communiō booke, touching this verye point of womens baptisme, against a principall Puritane called T. C. And as for *M. Sutcliffe*, he is the man as his bookes doe testifie, that hath had some bickering with that pure generation, in behalfe of authorized religion: and therefore if he hath not turned his tippet, and changed *quadrata rotundis*, he must to defende himselfe, discharge vs, and so confesse that he hath most iniuriouslie laboured to infame vs, with the odious heresie of the *Pepuzians*, and guilefully quoted *S. Austen* for that purpose.

In his ecclesiasticall policy the first booke num. 62.

VI

The sixt place, is taken out of the 53 pag.

pag. where he writeth thus. *The bare-footed brethren were condemned for their heretical singularity in going bare-foote: Yet the Papistes accounte this a part of their frier-like perfection, and beleeue that it is meritorious, to go bare-foote in pilgrimages and processions.* As *M. Sutcliffe* hath quoted *S. Augustine*, so could he very well haue set downe his wordes, but that they woulde haue discouered his corrupt dealing, and therefore content he was to suppresse them, but wee will take the paines to bring them forth. *Est alia heresis, nudis pedibus semper ambulantium eo quod Dominus dixerit ad* Mosem, *vel ad* Iosue, *solue calceamentũ de pedibus tuis, & quod Propheta* Esaias, *nudis pedibus iussus fuerit ambulare: Inde ergo heresis est, quia non propter corporis afflictionem sic ambulant, sed quia testimonia taliter intelligunt.* *There is an other heresie* (saith *S. Austen*) *of them that walke alwaies bare-foote: because that our Lorde saide vnto* Moises *or* Iosue, *Loose the shooe from thy feete,* Iosu. 5. *and for that the Prophet* Esay *was commanded to walke with bare feete: Thereof therefore it is an heresie, because they walke not so for affliction of the body, but because they vnderstande those testimonies in that manner.* What then doth Aug. de heres. c. 68.

this

this touch our Franciſcan Friers, or o-thers that goe ſo for pennance and mor-tification of the body, and not becauſe they make anye ſuch interpretation of thoſe places. Had he cited the whole ſentence of *S. Auſten*, no queſtion could haue beene made: but becauſe that ſer-ued not for his purpoſe, therefore hee thought good to ſmother it, to giue ſome colour to his iniurious ſlander.

VII

The ſeauenth place, is in the 53. pag. where he hath theſe wordes. *The* Priſcil-lianiſtes *diſcoyne married folke for religion ſake.* Heref. 70. *Coniuges ſaith* S. Auguſtine *ſpeaking of* Priſ-cillian *quibus hoc malum potuerit perſuadere diſiungens. The Papiſtes likewiſe ſeperate mar-ried folkes that vow religion, and before marriage conſummate, they holde that either party may en-ter into a monaſticall religion.* This place is falſified by leauing out of the wordes following: for the whole ſentence is this *Coniuges quibus hoc malum potuerit perſuadere diſiungens, & viros a nolentibus feminis, & fe-minas a nolentibus viris. Opificium quippe om-nis carnis non Deo bono & vero, ſed malignis Angelis*

Angelis tribuunt. Seperatinge (saieth *Sainte Auſten*) *man and wife in thoſe that this miſchiuous opinion could preuaile with, and diſioyning men from their vnwilling wiues, and women from their vnwilling husbandes: for they attribute the making of all fleſh, not to the good and true God, but vnto wicked Angelles.* Out of which wordes it appeareth, that they vtterlye and generally condemned mariage, and the honeſt vſe of wedlocke in all, which damnable doctrine if we did teach, then had he paide vs home, and might very well haue recited the whole ſentence: but becauſe he knoweth, that we maintaine no ſuch hereticall opinion, therefore did he pare away the words following, the better to infame vs with ſo notable a lie. Falſe therefore it is, that the *Priſcillianiſtes* did as he ſaith, diſioyne married peſons for religion ſake, that is, for the loue of a religious and monaſticall life, as he would haue the ſimple reader to thinke, & as he pretendeth (though falſely) to prooue out of *S. Auſten*: for it was, becauſe as hath beene ſaid, they vtterly condemned that ſtate of life: and therefore though we holde that married

folke may by mutuall consent, vowe chastitie and religion, and so seperate themselues, yet by no meanes doe wee permit either party against the will of the other, to seperat themselues (as the *Priscillianistes* did) no though it be for the loue of chastitie, and a monasticall life: except the marriage hapely be not yet consummat, which is a rare thinge, and yet in that case the other party may lawfully marry againe, and so we bee free from *Priscillianisme*, but *Master Sutcliffe* not free from lying, and malitious falsification.

VIII

The eight place, is pag. 55. where he would infame vs with the heresie of the *Pelagians*. *The* Pelagians *woulde not graunt* (quoth he) *that the Gentiles and Infidels sinned in al their actions, nor that their actions were sinne as done without faith*, as S. Augustine *sheweth, proouing the contrary*. *S. Augustine* is belyed, and the sence of his writing, and scope of his discourse malitiouslie peruerted, which would soone haue appeared, had he as faithfully alleadged his wordes,

Contra Iulian. lib. 4. cap. 3.

wordes, as he did truely quote the place. For *S. Augustine* disputeth not there against *Iulian* the *Pelagian*, for defendinge that Infidels sinned not in all their actions, as *M. Sutcliffe* falsely affirmeth: for this point we deny to be *Pelagianisme*, & no where doth *S. Austen* note this for an error in thē: but he reprooueth that hereticke, for a different matter, to wit, for maintayning that Infidels had true vertues, and were truely iust, which doctrine of *Iulians* we also condemne with *S. Augustine*. for where true faith lacketh, there cannot be any true vertues or iustice in Gods sight. Whether *M. Sutcliffe*, or I, report *S. Augustines* wordes or sence more truely, let the holye Doctor himselfe speake, and decide the question: These be his wordes. *Sed absit vt in aliquo sit vera virtus nisi fuerit iustus, absit autem vt sit iustus nisi vivat ex fide. Iustus enim ex fide vivit: Quis porro eorum qui se christianos haberi volunt nisi soli* Pelagiani, *aut in ipsis etiam forte tu solus, iustum dixerit infidelem, iustum dixerit impium, iustum dixerit diabolo mancipatum.* But God forbid (saith *S. Augustine*) that true vertue should be in any vnlesse he bee iust, Contra Iulian lib. 4. and cap. 3.

and God forbid that any ſhould be iuſt, vnleſſe he
Rom. 1. *liue by faith: for The iuſt man liueth by faith:*
And who amonge them that woulde be accounted chriſtians, except only the Pelagians, *or amongſt them, hapely thou alone, wilt call an Infidell iuſt, call a wicked man iuſt, call one iuſt that is inthralled to the Diuell.* Out of which wordes we gather, that according to *S. Auguſtine*, true vertue, and true iuſtice, cannot be in Infidels, which wee alſo willingly graunt, but that Infidelles do ſinne in euery action: neither is it gathered out of that place, nor anye other of that holy Doctor, and therefore forged it is by *M. Sutcliffe*, and falſelye fathered vpon him, and ſo conſequently whether he hath not iniured vs, ſo wickedlye to impeach vs of *Pelagianiſme*, and ſhamefully abuſed *S. Auguſtine*, in making him the Author of that doctrine which hee teacheth not, I report me to the indifferent iudgement of any.

IX

The ninth place, is pag. 56. where he writeth thus. *Both Papiſtes and* Pelagians *doe vſe the ſame reaſons to proone the ſtrength of free*

free will, as firſt, that we are commaunded to chooſe. Secondly, that God would not commande vs thinges impoſsible. Magnum aliquid ſe ſcire putant Pelagiani, *quando dicunt, non iuberet Deus, quod ſciret ab homine non poſſe perfici:* as S. Auguſtine *teſtificth.* In Engliſh thus, though *M. Sutcliffe* according to his manner, vouchſafeth not to tranſlate them. *The* Pelagians *thinke that they know ſome great matter, when they ſay that God would not commande that thinge, which he knewe coulde not be performed by man.* But why did hee leaue out theſe wordes immediatelye following? *Quis hæc neſciat? Who is ignorant of theſe thinges?* by which, who ſeeth not that *S. Auguſtine* reprehendeth not the *Pelagians*, for bringing this reaſon to prooue that we haue free will, and that we may keep the commandements, as *M. Sutcliffe* would haue his Reader beleeue: for that holy Doctor made no queſtion of anye ſuch thinge, and therefore doth hee wonder at the *Pelagians*, that laboured to prooue that, whereof as he ſaith, none was ignorāt of. Let any by this iudge, whether our hot challenger be not a notable falſifier, that pareth away *S. Auſtens* words,

De gratia cap. 16. Et contra epiſ. Pelag. lib. 2. ca. 10.

and ſo maketh him to ſpeak cleane contrary to his owne meaning, and all this to infame vs, as though we ioyned with the *Pelagians* in hereſy: whereas in verye truth, *S. Auguſtine* writeth nothinge againſt vs, but on the contrary, woundeth the Proteſtantes mortallye, who teach that wee haue no free will, and that wee cannot keepe the commandements.

X

The tenth place, is in the ſame page 56. in theſe wordes. *The Papiſtes ſay, that ſinne is ſubiecte to our will:* ſo likewiſe the *Pelagians* ſay. *Nos forte & firmum habere ad non peccandum liberum arbitrium:* & S.* Auguſtine *teacheth vs, that this doctrine is* Pelagianiſme. Falſe it is, that *S. Auſten* holdeth it to be *Pelagianiſme*, to ſay that wee haue free will, or that ſinne is ſubiect to our will: The place which hee quoteth to iuſtifie his aſſertion, finde I cannot, and therefore do confidently challenge him of playing falſe vnder borde, eſpecially beeing ſo wel acquainted with the great gift which he hath in this graceles occupa-

Lib. 1. de gratia Chriſti. cap. 28. * Lib 1. de baptiſmo.

occupation: and also because most certaine it is, that *S. Augustine* neuer denied free will, but maintayned and defended it. *Reuelauit Deus nobis per scripturas suas sanctas, esse in homine liberum voluntatis arbitriũ, primum quia ipsa diuina precepta homini non prodessent, nisi haberet liberum voluntatis arbitriũ, quo ea faciens ad promissa premia perueniret. God* (saith *S. Augustine*) *hath reuealed vnto vs, by his holy Scriptures, that there is free will in man, first, because Gods commandements woulde not profit man vnlesse he had free will, by which doing them he might come to the rewardes that bee promised.* And in an other place, *Liberum arbitrium non ideo tollitur quia iuuatur, sed ideo iuuatur quia non tollitur. Free will is not therefore taken away because it is holpen, but it is therefore holpen because it is not taken away.* The same holy Doctor teacheth sinne to bee voluntary. *Ego dico peccatum non esse si non propria voluntate peccetur. I say that sinne is not committed, if a man sinneth not of his owne will:* and yet more plainely, *Vsque adeo peccatum voluntarium est malum, vt nullo modo sit peccatũ si non sit voluntarium. Sinne* (saith he) *is in such sort a voluntary euill, that if it be not voluntary, it is no sinne at all:* and therefore neither

De gratia & lib arbit cap. 2.

Epist. 89. q. 2.

Contra Faustum Manicheum disp. 2.

Lib. de vera religione cap. 14.

ther in any of theſe places, nor any other doth he reprooue the *Pelagians* for maintayning of free will, but for extolling it ſo much, as that by the naturall force thereof without Gods grace, we may auoide ſinne, and keepe the commandements: for albeit they did graunt that Gods grace did helpe for the more eaſie keeping of the commandements, yet did they alſo teach, that without that, by free will alone, they might be obſerued and kept, which *S. Auguſtine* vehemently reprehendeth, as an hereticall aſſertion, and wee with him vtterly condemne it. All this woulde haue appeared plaine enough if he had faithfully ſet downe all his wordes, & diſcourſe following: but becauſe ſuch plaine dealing would haue marred his matter, therefore he ventered vpon corruptiõ, by concealing that which commeth after, rather then wee ſhould eſcape free from heretical imputation: But for loue of trueth, and detection of malitious falſhoode, wee will take the paines to cite them at length. In the former place by him alleadged, to wit, *Lib. 1. de gratia Chriſti cap. 28. S. Auguſtine*

guſtine citing *Pelagius* vvordes, writeth thus. *Cum tam forte (inquit) tam firmum ad non peccandum liberum in nobis habeamus arbitrium, quod generaliter naturæ humanæ creator inſeruit, rurſus pro eius ineſtimabili benignitate, quotidiano ipſius munimur auxilio: Quid opus eſt hoc auxilio ſi tam forte tam firmum eſt ad non peccandum liberum arbitrium, ſed hic etiam vult intelligi ad hoc eſſe auxiliũ, vt facilius fiat per gratiam, quod etſi minus facile tamen fieri putat preter gratiam. Whereas (quoth* Pelagius) *wee haue in vs ſo ſtrong and firme a free will not to ſin, which our creator hath generally planted in mans nature: againe through his ineſtimable benignity we are aſſiſted with his daily helpe: What neede is there of his helpe, if we haue ſo ſtrong and firme a will not to ſinne: but here alſo wee will haue it to be vnderſtoode, that this helpe is for this ende, that more eaſilie that may be done by grace, which though not ſo eaſilie, yet he thinketh might be done without grace.* In which words as nothing is founde againſt free wil, ſo ſome thing rather for it, ſeeing *S. Auguſtine* doth not blame *Pelagius* for maintaining free will, but for magnifying it ſo much, as without that, one may keep the commandements: but had the holy Doctor beleeued

ued that wee had no free will, eaſilie might hee haue ſtopped that heretickes mouth by denying it, which ſeeing hee doth not, but only denyeth that it is ſufficient of it ſelfe without grace, to whom is it not manifeſt, euen out of theſe very wordes left out by *M. Sutcliffe*, that hee beleeued free will as we doe, but not as *Pelagius* taught. But the wordes immediatelye followinge in the next chapter (which is but ſhort) be far more perſpicuous and plaine: theſe they bee. *Item in eodem libro alio loco. Vt quod per liberum (inquit) facere iubentur homines arbitrium, facilius poſſint implere per gratiam. Tolle facilius & non ſolum plenus verum etiam ſanus eſt ſenſus, ſi ita dicatur, vt quod per liberum facere iubentur homines arbitrium poſſint implere per gratiam: Cum autem facilius additur, adimpletio boni operis etiam ſine Dei gratia poſſe fieri tacita ſignificatione ſuggeritur, quem ſenſum redarguit qui dicit, Sine me nihil poteſtis facere.* Likewiſe (Pelagius) *in the ſame booke in an other place ſaith, That what men are commanded to doe by free will, they may performe more eaſilie throughe grace. Take away* (the worde) *more eaſilie, and the ſence is not only full, but alſo ſound, if we ſay thus: That what*

Lib. 1. de gratia Chriſti cap. 29.

what men are commanded to doe by free will, they may performe throughe grace. But when (the worde) *more easilie is added, the fulfilling of the good worke is by secret signification declared, that it may also be done without Gods grace: which* Ioan. 15. *sence he reproueth, that saith, Without me ye can doe nothing.* What wordes can bee more plaine to shewe that *S. Augustine* condēneth not free will, as *M. Sutcliffe* boldely auoucheth, but maintayneth the same, seeing he saith, that it is founde doctrine to affirme that men may by free will and Gods grace, keepe the commandemēts: & that *S. Austen* doth only controle *Pelagius*, for attributing too much to free wil, & too little to Gods grace. This *M. Sutcliffe* knew well enough, & therefore willingly cited *S. Austens* vvordes, where he saith, that *Pelagius* taught free wil, and omitted those, in vvhich *S. Austen* alloweth of free will, so that the assistance of Gods grace suffer not thereby any preiudice, as sufficiently hath bin declared.

XI

The eleauenth place, is found pag. 57 where he laboreth to infame vs with the grosse heresie of the *Anthropomorphites*, vvho

who thought that God was in ſhape like vnto a mortall man: amongeſt other things thus he writeth. *The Councell of Trent doth permit the diuinity to be figured. Diuinitatẽ expriui & figurari: But how can this be donne, vnles they beleeue either their God to be like their Images, or their Images like their God.* In which wordes he doth iniuriouſlie ſlaunder vs, that teach no ſuch doctrine: and malitiouſlie falſifie the Councel of Trent, that affirmeth the cleane cõtrary. For proofe of the one and the other, I will here ſet downe the very words of that Councel, theſe they be. *Quod ſi aliquando hiſtorias & narrationes ſacræ Scripturæ cum id indoctæ plebi expediet, figurari contigerit, doceatur populus non propterea diuinitatem figurari, quaſi corporeis oculis conſpici aut figuris exprimi poſſit.* *And if it ſhall happen ſometime that the Hiſtories and narrations of holy Scripture be expreſſed and figured, when that ſhall be expedient for the vnlearned people, let them be taught that the diuinity is not therefore figured, as though it coulde bee ſeene with corporall eies, or by Images bee expreſſed.* And In the Romaine Catachiſme ſet forth by order of that Councell, thus we reade. *Dei maieſtatem vehementer lædi perſpicuum*

Seſ. 25.

Seſ. 25.

Non figurari. Not figured. Seſ. 25. in fine.

In explicatione primi precepti.

Periculum est si quis conetur diuinitatis formam, aliquo artificio effingere, quasi corporeis oculis conspici vel coloribus aut figuris exprimi possit. Plaine it is, that the maeſtie of God, is greatly iniured, if any goe about by any arte, to expreſſe the forme of the diuinity, as though it coulde be ſeene with corporall eies, or expreſſed with colours or Images. This is our doctrine, quite oppoſite to that, which *M. Sutcliffe* woulde ſo malitiouſlie father vpon vs: and therefore whether he hath not belied vs, and moſt wilfully corrupted the councel of Trent I report me to any.

XII

The twelfe place, is pag. 58. where he affirmeth *Bellarmine* to teach, that *he is a good Catholike, and true member of the church, although he haue no inward vertue, ſo he profeſſe the Romaine faith, and communicate with the Romaniſtes in their Sacraments, and be obedient to the Pope.* And this place he alleadgeth, to prooue vs guilty of *Eunomius* hereſie, who taught, that no ſinne whatſoeuer did hurte any, if they were partakers of his faith. *Bellarmine* is abuſed, and his wordes falſified, for he ſaith not, that ſuch

De eccleſia militant. cap. 2.

such a one is *a good Catholicke*: those words bee of his owne foysting in, nay in the same place he saith the cleane contrary: for although such as lacke inwarde vertues, maye bee after a certaine manner members of the true Church, yet doth he not graunt such to bee good Catholickes, but resembleth them to the baser and worst partes of a mans body, as to the haire, the nailes, and bad humors. In vaine it is to cite *Bellarmines* wordes, to prooue him guilty of forgery, seeing *M. Sutcliffe* shall giue sentence against himselfe: for in the 30. pag. hee citeth them farre more honestlie. *Bellarmine* (quoth he) *saith, that to make a man a part of the true Church, neither faith, nor charitye, nor any inwarde vertue is required*. where the other wordes *good Catholicke* are not found, but the reason is, because in this place, no such falsification was necessary, marry in the other, it was otherwise: because vpon those words, the force of his accusation did depende, and without thē, his charging of vs with *Eunomius* heresy, had carried no grace. If I should heere on the contrary, shew how *Eunomius* heresy concer-

Lib. 3. de eccles. milit. cap. 2.

concerning the exceſſiue prerogatiue of faith, is taught by *Lutherans* and *Caluiniſts*, *M. Sutcliffe* woulde as pittifully defende them, as he doth ſhamefully and iniuriouſlie ſlaunder vs. For what ſaith he to this doctrine of his *Martin*? *Non alia via poteſt cum Deo conuenire, aut agere, quam per fidem, opera ille nihil curat.* By no other waye (quoth hee) *can a man agree, or deale, with God then by faith, he careth nothing for works.* And againe in the ſame place. *Tam diues eſt Chriſtianus, vt non poſſit perire, etiamſi velit, quantumcunque male viuat, niſi nolit credere.* *A Chriſtian man is ſo rich, that he cannot perriſh, though he woulde, how bad ſoeuer he liueth, vnleſſe he will not beleeue.* What ſaith he alſo to his brother *Wille*, who maintayneth that a true faith can neuer be loſt, & that *Dauid* was the ſonne of God, when hee committed adultery and murder. Doth not this meaſure of his iuſt fit *Eunomius* hereſie? for what is this, but to ſay with that Hereticke, *that no ſinnes whatſoeuer can hurt any, if he be partaker of his faith?* It were more wiſedome for *M. Sutcliffe* not too much to harpe vpon this ſtring, vnleſſe hee had better prooffes to conuince vs guilty

Martinus Lutherus de captiuit. Bab. cap. de Euchariſtia

In his Synopſis pag. 997. of the former edition, and pag. 924 of the latter.

guilty of *Eunomius* hereſie, or they of his owne fraternitye were more free from that damnable doctrine.

XIII

The thirteenth place, is in the 62. pa. where he ſpeaketh thus. *As the* Montaniſtes, *ſo likewiſe doe Papiſtes miſlike ſeconde marriages, denying to bleſſe them, and not accounting thoſe marriages ſo holy a Sacrament, as the firſt.* If this be *Montaniſme,* what then be the Proteſtantes, that deny both ſecond and firſt, to be anye Sacrament at all? Touching the matter it ſelfe, I ſay firſt that he ſlandreth vs, when he ſaith, that we miſlike ſecond marriages, as the dailye practiſe of the Catholicke Churche doth witneſſe: for miſlike them we doe not, though we preferre the firſt before them. And though wee doe not bleſſe them, yet the reaſon is not for that wee miſlike them, but becauſe the bleſſing of the firſt remayneth ſtill: neither is this of not bleſſing the ſecond marriages, any newe deuiſe of ours, but a thing practiſed in the Primatiue Church, ſeeing both *S. Auguſtine,* and the Councell of

De hereſ. e chriſtiano-categori.

of Neocesarea make mention thereof, which venerable antiquitye, ought to content any man. I say secondly, that the *Montanistes* were not counted heretickes, for not blessing the second marriages, neither yet for reputing seconde marriages, not so holye a Sacrament as the first, as he woulde haue his Reader to thinke: but for condemning them vtterly, as wicked and vnlawfull. For so *S. Austen* writeth of them. *The* Montanistes *or* Cataphrigians (quoth he) *repute the second marriages for fornications.* If *M. Sutcliffe* can prooue, that we thinke so of second marriages, content we are to endure his censure: but if hee cannot, I leaue to others, what hee is, that obiecteth such a crime, without due proofe, and malitiously suppresseth the Authors wordes, not to haue his iugglinge espied.

Serm. 243. de tempore Can. 7.

Heref. 26.

Chap. IIII.

CONTAYNING DIVERS OBSERVATIONS, concerning Master Sutcliffe, gathered especially out of the Premisses.

I

THE first is, what a filthy fardle of foule lies, and corruptions, be contayned in his whole booke, when as one chapter of his Challenge, hath afforded so many, and yet farre more to be found in the same: which I haue thought good to speake of, least the reader should hapely thinke, that there be no more in the whole Challenge, or that at least, the principall and most deformed were culled out. For as it cannot bee denyed, that these be very grosse, and palpable, and such as I verely thinke, *M. Sutcliffe* (notwithstanding his vaunting humor) would bee loath to haue examined, before any moderate and learned auditory: so no lesse certaine it is, that verye many more as shamefull, remaine behinde not touched: so that we can freely releas

releaſe him all theſe, and yet come more ſufficiently prouided, then hee woulde wiſh, if his credit can procure ſuch a free and indifferent conference, as before hath beene mentioned.

II

The ſecond is, what credit is to bee giuen to *M. Sutcliffe* concerning matters of facte, the triall and truth whereof, dependeth as all knowe, vpon witneſſes, and other circumſtances: for if his conſcience be ſo large, that in matters of faith, and learning, he maketh no ſcruple, to corrupt, and vſe broade falſification, whereof he may eaſilie be convinced, ſeeing the Authors alleadged, be extant in print, and common in many mens handes: I leaue to the conſideration of any reaſonable iudgement, what truſt is to be giuen him, in cenſuring many Catholicks of diſloyalty, and what liberty of lying, hee may take to himſelfe, when as hee may range farre more ſecurely, and with leſſe feare, ſlander others at his pleaſure: and therefore as I liſt not to excuſe any Catholike con-

cerning the carriage of his life, whom due proofe of iuſt demerits, hath or ſhal condemne: ſo no reaſon woulde, that *M. Sutcliffes* verdit ſhould be admitted in matters of facte, not ſubiecte to ſo ready controlement, when as in matters of faith, and reporting of printed teſtimonies, ſubiect to more ſpeedy cenſure, he ventureth vpon vntruthes, and wittingly, and wilfullye falſifieth the auncient Fathers, as plentifully hath beene declared. And heere by the way, to giue more credit to my wordes, and to take a taſte of his ſetled malice, and deſperat reſolutiō, againſt the Catholike church, I will only in this kinde, touch one lie of his, as malitiouſlie publiſhed to bringe vs in contempt, and to worke our deepe diſgraee, ſo notoriouſlie known for one, not only to *Spaine*, and *Italy*, but to paſſing many (though of very meane intelligence in our countrey) to witte, that Cardinall *Allen* was in the Spaniſh Armado, in the yeare 1588. which is ſo grounded a truth with him, that hee repeateth it diuers times. *Anno* 1588. *diuers renegued Engliſh* (quoth he) *and amonge the*

In his Reply pag. 61.

the reſt Cardinall Allen *came with the Spanyardes, to fight againſt their countrey.* And a- Pag. 98.
gaine, *Cardinall* Allen, *came with the Spanyardes, Anno* 1588. *with fire and ſworde, to deſtroy this lande.* And yet once againe in his Challenge. *Cardinall* Allen, *and not ſo* Pag. 110.
little as an hundred Prieſtes came with the Spaniſh army. All this notwithſtanding, Cardinall *Allen* was neuer out of *Italy*, (but either in *Rome*, or *Grotta ferrata*, not farre from the city, where he lay in the heates, for the commodity of more freſh aire) as is generallye knowne to the worlde. And as for the hundred Prieſts he ſpeaketh of, he might doe very well to tel vs from whence they came: for at that time, there were but two Seminaries, *Rome*, and *Rhemes*, the Prieſtes of which places, I much doubt, whether they arriued to halfe the number hee ſpeaketh of, from whence thē were they brought? forſooth frō the forge of *M. Stucliffes* idle braines, there were they made Prieſtes, and there he did ſee them in the Spaniſh fleete. For ſo far off it is from the number hee ſpeaketh of, that not ten, nor three, nor two, no nor yet one, that euer

I could learne, (& yet haue had as great meanes to knowe the truth as *M. Sutcliffe*) was preſent in that armie. But it is a ſmale matter for him to ſee ſo manye Prieſtes with the Cardinall amonge the Spanyardes at one time, which none of vs euer ſawe or hearde of: ſeeing he and ſuch as he is, are ſo feruent of faith, and haue the eies of their ſoule ſo open, that they doe moſt clearely beholde a continuall congregation of Proteſtantes, ſucceeding one after another, at all times, for theſe 1600. yeares paſt, which wee neuer hearde of, no hiſtories write of, nor anye monumentes make mention of, nor yet themſelues for theſe thouſand yeares paſt, can name, or tell in what place of the whole worlde they remayned, preached, and practiſed their religion.

And this may briefely ſerue, for a refutation of all that odious ſtuffe, which in defence of Sr *Francis Haſtinges*, he hath heaped togither againſt diuers Engliſhe Catholickes, concerning their loue and loyaltie to their Prince and countrey: for if as hath beene ſaid, hee maketh ſo

ſmall

ſmall ſcruple of faſification in matters of faith, where he may eaſilie be conuinced, what liberty hee taketh in matters of fact, where his treachery, and ledgerdemaine, is not ſubiect to ſo ſpeedie reproofe, who ſeeth not? yea and if in matters of fact, his face be ſo wel paued, that he bluſheth not to inculcate a moſt notorious and palpable vntruth, and ſuch a one, as I cannot be perſwaded, but himſelfe knoweth in his owne conſcience to be one, the thing it ſelfe beeing ſo apparant and vvell knowne: vvhat trickes hee playeth, and what friſcoles he fetcheth, where more obſcurity may cloake his deſperate dealing, I leaue to the iudgement of ſuch as loue trueth, & deteſt all manner of falſe packing, and crafty conuayance.

III

The thirde is, that *M. Sutcliffes* dealing, doth both declare the weakeneſſe of the cauſe hee maintayneth, the little conſcience he poſſeſſeth, and ſmall learning he is Maſter of: for a good cauſe needeth not the helpe of lies, nor yet to

bee ſupported with falſe depoſitions: nor a conſcience either careful of world ly credit, or fearefull of heauenly diſpleaſure, will euer be ſtrayned beyonde the limits of truth and ſincerity, or deſperately aduenture vpon the baſe ſhifts of violent wreſting of authorities, of paring and polling the ſayings and ſentences of venerable antiquity: nor a man of learning, euer frame ſuch arguments againſt his aduerſaries, as flie ouer them without any hurt at all, and may be driuen backe againe vpon his owne heade, to his greate diſgrace, and the ruine of that congregatio, the reputation whereof, he woulde ſeeme ſo much to defend. Concerning the two firſt pointes, ſufficient hath beene ſaide, as alſo the third, ſeeing hee bringeth forth ſuch arguments to prooue vs not to bee true Catholickes, and that we maintayne newe doctrine, yea and defende hereſie, as do nothing touch vs, and as hee handleth the matter, wounde the Church of England, as before hath beene noted, and ſtraight waies, in the fourth obſeruation againe ſhall be handled. Yet will wee take

take a further ſcantlinge of his learning, becauſe too many ſimple Proteſtantes, that take greate braggers, for valiant & expert captaines, he may hapely ſeeme therein to be peereleſſe, when as in very trueth, his learning is but of a courſe thrid, ſuperficiall, and nothing anſwerable to thoſe fearefull lookes, thundering wordes, and terrible countenance, which he ſetteth vpon the matter.

To prooue our Church, not to be the true Church of Chriſt, he commeth vp on vs with this argument. *The true Church* (quoth he) *is a ſocietie of faithfull people vnder lawfull paſtors, for Chriſt Ieſus hath giuen them for The worke of the miniſtery, and for the edification of the body of Chriſt, vntill we meete altogither in the vnity of faith, and acknowledging of the ſonne of God, vnto a perfect man.* Ciprian ſaith, *That the Church is a people vnited to their Biſhop, and a flocke adhering to their paſtor,* *Eſt eccleſia* (ſaith he) *plebs Epiſcopo adunata, & paſtori ſuo grex adherens.* So likewiſe ſaith Hierome, *Eccleſia non eſt, quæ non habet ſacerdotes*: that is, *There is not the Church, where there are no Prieſtes or Biſhoppes. But the Church of Rome, hath longe wanted true Prieſtes and Biſhoppes.*

In his challenge pa. 85

Epheſ. 4.

Lib. 4. ep. 9

In dialogo aduerſus Luciferianos.

ſhoppes, for the Romiſh Biſhoppes, haue no authority nor miſsion, but from the Pope, to whome alſo they ſweare fealtye,: But he hath no authority to ſend them, or ordaine them, beeing himſelfe no Biſhoppe. His reaſon gathered togither is this. The true Church of Chriſt, hath alwaies Prieſtes and Biſhoppes: But the Church of Rome, wanteth true Prieſtes and Biſhoppes. Therefore the Church of Rome, is not the true Churche of Chriſt. His firſt propoſition or *Maior*, he prooueth by the authority of *S. Paul*, *S. Ciprian*, and *S. Hierome*, and we willingly admitte to be moſt true. His ſecond propoſition or *Minor*, to witte, But the Church of Rome hath no true Prieſtes or Biſhoppes, we denie, as moſt falſe: and as for ſuch reaſons as hee bringeth to fortifie his aſſertion, they bee of that quality, that a bare deniall doth daſhe them all, ſeeing they haue all their force from the authority of his owne mouth, and therefore though verye well they might be omitted, yet leaſt any ſhoulde haply think that they be of more waight then in truth they be, I will runne ouer ſome of them briefely. His firſt reaſon

is

is touched in his wordes before recited: after which, theſe follow. *Secondly* (quoth he) *Romiſh Biſhoppes neither teach, nor feede, nor doe the worke of a Biſhoppe: Neither doe the Prieſtes of that ſinagogue, obſerue their commiſſion in teaching that, which Chriſt hath commanded. Thirdlye, in ordination of Biſhoppes and Prieſtes, they neither keepe the Apoſtles rule,* 1. Timothy 3. *and* Tit. 1. *nor the ancient Canons, but ordayne boyes, and men vnlearned, and infamous and vnable to teache, nor orderlye chooſe them, nor canonicallye ordaine them.* And howe doth hee prooue all this: forſooth vvith the credit of his worde, and the blaſte of his owne lippes: Did we argue in this manner, howe would hee plye vs with ſcoffes, and all to benodiſie vs for bringing no better ſtuffe, and yet if we ſhould reaſon ſo againſt the Engliſh Biſhops and the Miniſters of his holye ſinagogue, which were as eaſie, and woulde bee farre more true, we ſhould but treade in his ſteppes, and imitate his vaine. But bee it, that ſome Biſhoppes in the Catholicke Church, doe neither teach, nor feed, nor do the worke of a Biſhop,

yet

yet many there be, that doe carefullye performe their duties, and bee not subiect to any iuſt reprehenſion: and the holye Councell of Trent, hath made ſuch holſome decrees concerning the diligent and often teaching and preaching of Biſhops and Prieſtes to their flockes, as *M. Sutcliffe* though a very ſeuere *Cato*, and critical cenſurer of our actions, can finde no iuſt cauſe of complaint. Seeing then many Biſhops bee not ſo culpable amongeſt vs, as I verely ſuppoſe he would haue thē, our Church may notwithſtanding the fault of ſome be the true Church of Chriſt: for I hope *M. Sutcliffe* is not ſo preciſe, or ſtraight laced, as to condemne all for a fewe, or to think that where any be wicked, and performe not thoſe duties by him mentioned, that there is no Churche of Chriſt at all, for then may hee deepelye gall and goare his owne congregation, for the Engliſh Prelates haue no ſuch priuiledge, but that they may alſo fall into the lapſe, for not feeding and teaching, and not doing the duties of a Biſhoppe, and as I ſuppoſe *Maſter Sutcliffe* would

Sef. 5. cap. 2. et Sef. 24. cap. 4.

Spurre this queſtion to the Martiniſtes.

would be loath, that the continuance of his congregation ſhoulde bee no longer then all the Prelats thereof did perform their duties in preaching and feeding, in ſuch manner, as he requireth of the Biſhops in the Catholicke Church. But deſirous I am to knowe where hee hath learned, that ſuch Biſhops, as doe not their dutie in that manner as hee requireth, be no true Biſhoppes: ſurely not of Chriſt, or his Apoſtles, or the holy Fathers of the Primitiue Church, but of damned hereticks, ſuch as the *Donatiſtes* were, for ſo *S. Auguſtine* reporteth of thē. For our Sauiour Chriſt teacheth vs a far different leſſon, when hee woulde haue the wicked Scribes and Phariſees to bee obeyed, becauſe they ſat in *Moiſes* chaire *All thinges therefore* (ſaith he) *whatſoeuer they ſhall ſay to you, obſerue and doe ye, but according to their workes doe ye not.* Which place *S. Auguſtine* doth excellently bring againſt one *Petilian*, a *Donatiſt*, brother to *Maſter Sutcliffe*, for his opinion in this our caſe, and alſo for his rayling ſpirit, againſt the Biſhop of Rome. *Why* (ſaith that holy Doctor) *doſt thou call the Apoſtolicke chaire, the*

Lib. 1. cont. epiſt. Parmen. cap. 10

Mat. ca. 23.

Contra lit. Petiliani lib. 2. ca. 51.

the chaire of pestelence? If for the men, why? Did our LORDE IESVS CHRIST, *for the* Pharisees, *any wrong to the chaire wherein they satte? Did hee not commend that chaire of* Moises, *and preseruing the honour of the chaire reproue them? for hee saith: they sitte vpon the chaire of* Moises, *that which they saye doe yee: These thinges if you did well consider, you woulde not for the men, whome you defame, blaspheame the See Apostolicke, wherewith you doe not communicate.* And againe hee saith: *Neither for the* Pharisees (*to whome you compare vs not of wisedome but of malice*) *did our Lorde commaunde the chaire of* Moises *to be forsaken, in which chaire, verelye hee figured his owne, for hee warneth the people to doe that which they say, and not to doe that which they doe, and that the holinesse of the chaire bee in no case forsaken, nor the vnitie of the flocke deuided for the naughtye Pastors.* Contrarye therefore is *Maister Sutcliffe* in his doctrine, to our Sauiour CHRIST: contrarye also to the ancient Councelles of Nice, and the first of Carthage: contrarye also to principall Protestantes, namelye *Caluin*, and the Ministers of Heluetia, vvho in their

Contra lit. Petil. lib. 2. cap. 61.

Ex Aug. 2. de bap. c. 9. Canon. 1. 4 Inst. c. 15. num. 10.

their confeſsion ſay thus. *Execramur Donatiſtarum errorem qui doctrinam & adminiſtrationem ſacramentorum vel efficacem vel inefficacē ex mala vel bona miniſtrorum vita eſtimant.* *We deteſt the error of the* Donatiſts, *who eſteeme the doctrine and adminiſtration of the Sacraments, to be effectuall or not, by the badde or good life of the Miniſters.* And thus I hope his reaſons are ſufficientlye anſwered, both becauſe they be voide of truth, deſtitute of al proofe, the moſt of them no more preiudiciall to vs, then hurtfull to thē: & laſtly, for that his maine aſſertion is not only falſe, but alſo hereticall, except he can put a better ſence vpon it, and draw it to a more ſounde meaning, then the tennor of the words outwardly preſenteth to the indifferent Reader. Yet concerning the age, vertue, learning choiſe, & diligence in preaching of clergie men, I add further, that ſuch lawes are made in the Councel of Trent, as be voide of all iuſt reprehenſion: for there it was decreed, that none can bee made Prieſt, before 25. yeares of age, & ſuch as haue a good teſtimony for their life and learning. There alſo it was ordained, that Semi-

In Harmonia Confeſ. Sect. 11.

Seſ. 23. cap. 12.

Seſ. 23. cap. 5. & 14.

Sef. 23. ca. 18. Seminaries ſhould bee erected wherein ſuch as meane to leade a cleargy life, might in their yonger yeares be trayned vp in ſuch ſort, that they might become profitable workemen in the Lords harueſt. There alſo it was enacted, that Sef. 5. ca. 2. Sef. 24. c. 7. pariſh Prieſtes ſhould vpon Sundaies, and principall holy daies, preach vnto their pariſh, and alſo catechiſe and inſtruct them concerning the Sacramẽts, and other neceſſary pointes of Catholicke religion. Al which duly conſidered, *M. Sutcliffe* hath ſmall reaſon to cauill and carpe at our clergy, for their bad life, and lacke of learning as he doth, eſpecially ſeeing his owne congregation admitteth to the miniſtery, moſte baſe, lewde, and vnlearned artiſans: for prooſe whereof, I will not vouche mine owne worde, as *M. Sutcliffe* doth, but I appeale to a brother of his owne, who as truly as liuely painteth out the ſmall learning, and litle honeſty, of diuers worthy miniſters, one *Henry Parry*, who in his Preface before *Viſmus* catechiſme, doth both chaſe and catachiſe, perſecute and preach vnto the mechanicall and

and base troupe of the ministerjall function in this manner. *Another swarme of Caterpillers there are, the very trash, and riffraffe of our nation: who deeming it a more easie life to say seruice in the Church, then doe seruice in the house, and to stand at the Altar of God, then to followe the plough of their Master, haue, like men of idle and dissolute qualitie, onely mooued thereto in a lazie speculation, laide their wicked and sacrilegious handes on the Lords Arke, vnreuerently entred with shoes & all into his Temple, taken his vndefiled Testimonies in their defiled mouthes, disgraced, defaced, and defamed the glory and maiestie of diuine rites and misteries, through their beggarly entring into, and base demeaning themselues in so high an office. Gape not these men, trowe you, for new miracles to raigne out of heauen? As if Christ must needes for their sakes lay the foundation of his Church againe, and call againe from the net, and the receit of custome, and other trades of this world, such as he would dispatch abroade for this holye Message, that so these artisans might bee inuested with Apostleshippes, Doctorshippes and the roomes of Prophets, as ready men after a nightes sleepe, or an houres trance, to turne the booke of God, and menage the keies of Heauen. But my friende, bee not de-*

ceaued: awake out of sleepe, and dreame no more,

Zach. 13.5. Thou art no Prophet; thou art an husbandman, and taught to be an heardeman from thy youth vp. *Get away therefore with speede from the Lordes house, if thou be a Cleaner, to thy wedge and axe; if a Hinde, to thy Masters plough: but meddle not with Gods affaire, least he breake out vpon thee, and destroy thee.*

But in vaine spend I worde to brasse & iron, who though the Lorde hath hold in his hande for a long time, the full moll of his wrath, and is nowe weary with holding it any longer and about to poure it out vpon them, for this their horible transgression, yet flagger they not a whit at it, but run on like hungry companions, with an eye onely to the fleshpots, and so sell both themselues and their people, for a morsell of bread, and a messe of pottage, to the Deuell. All this is the drume declamation of his brother *Parry*, which duhe considered, *M. Sutcliffe* hath small cause to obiect vnto vs, either the infamy or want of learning in our clergye, except more skill and honestie, vvere founde in his owne ministery: and far lesse if we shoulde enter into particular examination, not onely of the inferior

and

and baſer ſort of that generation, but euen of their Preachers and principall Miniſters. For the matter would prooue ſo foule and odious, that *Maſter Sutcliffe* (though armed with face enough) wold ſooner I ſuppoſe, lay hold on his bonnet to couer his bluſhing cheekes, then ſet pen to paper, to defende vndefenſible wickednesſe.

Thus we ſee, how his maine argumēt by which he laboureth to prooue, that our Romaine Church, is not the true Church of Chriſt: & the reaſons which he bringeth to fortifie the ſame, haue no more force to hold vs, thē *Dalilas* bands ſtrong *Sampſon*. And of the ſame quality be the reſt, denie thē only, & they be ſufficiently anſwered, ſeeing they ſtand vpon his bare authority. Now on the cōtrary, let vs conſider howe our craking Challenger, (that woulde no queſtion worke wonders, if hee might bee admitted into our publique ſchooles, as *Eſopes* Mountaine brought foorth Monſters) carrieth a ſworde like vaunting *Golias* to worke his owne deſtruction, & how that very reaſon which he bringeth Iud. 16.

to hurt vs, doth mortally wounde himſelfe, and giue ſuch a drie ſhauing to his owne congregation, as hath quite marred all the ſuppoſed beawty thereof, and ſpoiled the face for euer: for thus I band him backe againe his owne argument, or an other caſt in the ſame molde.

The true Church of Chriſt, hath alwaies true Prieſtes and Biſhoppes. But the Engliſhe Congregation, wanteth true Prieſtes and Biſhoppes. Therefore the Engliſh Congregation, is not the true Church of Chriſt. The *Maior* or firſt propoſition he muſt not denie, being of his owne making, and ſufficiently prooued out of *S. Paul*, *S. Ciprian*, and *S. Hierome*. The *Minor* or ſecond propoſition, to wit, that the Engliſh Congregation wanteth true Prieſtes and Biſhoppes, is apparant, according to *M. Sutcliffes* diuinitie. For moſt certaine it is, that their firſt Biſhoppes receaued their orders and conſecration, from our Catholicke Biſhoppes, as his brother *Bell* confeſſeth. *I ſay* (quoth hee) *that our Biſhoppes and Prieſtes of late yeares, were indeed conſecrated by ſuch as were ſometimes in your Church.*

Survey pa. 201.

Church. And the thing it selfe speaketh, seeing when *Luther* begunne, there was not any Protestant Bishoppe or Priest, or other poore companion whatsoeuer of that profession, knowne in the whole worlde: which as it is most sure, and none can with anye conscience once doubt of, so *M. Iewell* confesseth it, when he saith, that *Martin Luther, and* Huldrich Zwinglius *came first to the Gospell, and that the truth was not then knowne nor heard of.* In the English Apologie.

And if *M. Sutcliffe* dare deny that their Bishoppes were consecrated by ours, then let him name who they were, that did lay handes vpon *M. Parker* the first of Canterbury, that deriued not their mission, authority, and consecration, from the Bishoppe of Rome? certaine it is, that either none at all can be named, or else none besides: and therefore if our Bishoppes be no true Bishops, for lacke of authority and mission, because the Pope as he saith, hath no authority to send or ordaine them, beeing himself no Bishoppe, then doth it followe most euidently, that all the English Bishops, be no Bishops at all, as hauing no other

consecration then from them: and if our Englisſh Prelats be no true Biſhops, thē ſurely neither be they Prieſtes, or Miniſters, or Deacons, that be ordayned by thē, & ſo conſequently the congregatiō of England by *M. Sutcliffes* argument not the true Church of Chriſt.

Againe, ſeeing the Church of Chriſt neuer wanteth as he ſaith, Prieſts & Biſhops, it followeth of neceſsitie, that if the Proteſtants congregatiō, be the true Church of Chriſt, that they haue had continually theſe 1600. yeares Proteſtant Prieſtes, and Prelats: then woulde I gladly obtaine ſo much of *M. Sutcliffe*, as by his meanes to haue ſome acquaintance with them, and that he woulde voutſafe to ſet downe in black & white, the names of thoſe Biſhops which haue gouernd their church euer ſince Chriſt: and if his leaſure ſerue for no more, at leaſt to name for euery age two, and ſo in all but two and thirtye, and I wil ſay, that he hath beſtirred himſelfe far more nimblye, then hee did at the ſacking of *Cales* Church.

He muſt not here flie to the Sanctu-

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ary of inuisibilitie, and tell vs that no question but that there haue beene such Protestant Bishops, in all ages, though not alwaies knowne to the worlde: for such Bishoppes I thinke the Puritanes vvoulde not refuse: and besides it is impossible, and passeth the capacity of all reason, that there shoulde alwayes haue beene such Protestant Priestes, and Prelates, and yet not knowne to the worlde: for *M. Sutcliffe* is not ignorant, that accordinge to the Englishe Pontificall allowed by acte of Parla- Anno 8.
ment, that a Bishoppe muste be conse- Elizab.c.1.
crated by three other Bishoppes, and the one of them to be an Arch-bishop, and that he must be first nominated by the Prince, according to an other Parlament decree: Neither as I suppose wil Anno 1.
he deny, that the principal part of priests Elizab c.1.
or ministers duties is, to preach the word & minister the sacraments: But how Bishops can be thus nominated & consecrated, how ministers & Deacõs can be ordained, and howe they can preach to their flockes, and minister them the Sacraments, and walke inuisible, and not

be knowne, & that for the ſpace of many hundred yeares, is a miſtery that paſſeth common capacity, and farre without the reach of all reaſon, and not to be vnderſtoode, but by the force of a Proteſtantes feeling faith.

Other deformed and cripple reaſons, ſufficient witneſſes of his ſmall learning he hath, but all cannot bee canuaſſed, for that would be too tedious, and nothing neceſſarye: wherefore to paſſe them ouer with ſilence, wee will nowe take an other taſte, drawne from his cõtradictions, wherein alſo, to the little commendation of his learning, he hath a prettie grace. Some thinge heereof hath beene touched before, here we wil adde two or three more.

In his replie for Sr *Fraunces Haſtinges*, he writeth thus: *The number of ſeauen Sacraments, was not certainely eſtabliſhed, nor receaued before the late Councell of Trent.* Pag. 18. This is ſounde doctrine in that place, marry in his *Challenge*, the winde is gotten into an other corner: *That there are iuſt ſeauen Sacraments* (quoth he) *and neither more nor leſſe, was firſt deliuered by the Councel of Florence* Pag. 35.

vnder

vnder Eugenius *the fourth, and afterwarde confirmed by the Councell of Trent.* If the iuſte number of ſeauen Sacraments, was deliuered by the Councell of Florence as he affirmeth, howe then not receaued before the late councel of Trent? what? Did the Councell of Florence deliuer that doctrine, which themſelues did not receaue? He had neede bee a cunning workeman, that can ſo ſoder vp this flawe, that the rupture be not eſpied.

Againe in his replie he ſaith, that *the opinion of* Luther *concerning the Reall preſence,* Pag. 21. *concerneth not any fundamentall point of faith.* Which doctrine of his, as it ſeemeth very ſtrange, the matter of the Sacrament beeing ſo important: ſo by his cenſure in his *Challenge*, it is no better then here- Pag. 54. ſie. *The* Eutichianiſtes (quoth he) *denie that Chriſt after the vnion of the two natures, had a true bodie, but as* Leo *ſignificth, A bodye* De ieiunio 7. menſis ſer. 6. *without ſhape, dimenſions, or circumſcription: They ſaide alſo, that Chriſt was whole both in heauen and earth, &c. who then doth not plainelye* And the Lutherans aſ- *ſee, that the Papiſtes by their tranſubſtantiation,* vvell by their con- *do bring in* Eutichianiſme, *holding that Chriſts* ſubſtantia- *bodye in the Sacrament, is without ſhape, or true* tion. *dimen-*

dimensions, and that his body is both in heauen and in earth, and as many seuerall places and Altars, as the Sacrament is. If we be guilty of *Eutichianisme* as he saith, for maintayning the Reall presence and transubstantiation: then is Luther as deepe in, for teaching the Reall presence and consubstantiation: seeing it doth follow as well by the Reall presence which Luther helde, that Christes body in the Sacrament is without shape, or true dimensions, and is both in heauen and earth, and in as many seuerall places & Altars, as the Sacrament is (the verie heresie of the *Eutiches* as *M. Sutcliffe* assureth vs) as it doth by the Reall presence, which the Catholike church beleeueth. Howe then doth not the Reall presence concerne anye fundamentall pointe of faith as he saith, when as it bringeth in the heresie of *Eutiches*, as also he affirmeth. And thus who seeth not, that according to *M. Sutcliffe*, one may both beleeue and teach heresye, and yet not preiudice anye fundamentall pointe of faith. O dainty diuinitie. I omit here to speake, how iniuriously he chargeth vs with

with *Eutichianisme*, for that we defend trā substantiation: and falsely auoucheth, that we hold Christs body in the Sacrament, to be without shape or true dimēsions: But time serueth not to prosecute all his vntruthes & malitious slanders.

The third contradiction is, where he affirmeth the ancient Fathers to bee on his side, & against vs: as in his *Refutation of a calumnious relation &c. Albeit Bellarmine* (quoth he) *make great shew of Scriptures, and Fathers, yet neither the one nor the other make for him, nay we doubt not, but if we may haue indifferent iudges, to turne them both against him.* Pag. 22. And in his *Challenge* he saith, *the Fathers do wholy rely vpon the Scriptures:* Which in his sence, is as much to say, as they be wholy for them, & against vs. But how can he iustifie this, seeing he maketh *S. Gelasius*, and *S. Gregory* Papists, the latest of which, liued 1000. yeares agoe: for to proue that Papistes be no true Catholickes, as the titles of his pages do tell vs, he bringeth in *Gelasius* for a Papist, because hee maintayneth fabulous martirologies & lying legends: And how doth he proue it: marry thus. *Gelasius* (quoth he) *saith,* Pag. 9. Ibid. pag. 7

Cesta

Cap. Sanctæ dist. 15. *Gesta Sanctorum Martirum recipimus, Wee receaue the actes of holy Martirs*, that is according to *M. Sutcliffes* exposition, wee receaue fabulous martirologies, and lying legendes, which is no question, an holy interpretation and godly glose, according to which, we may as truely inferre, that seeing the Protestantes doe with greate applause admit the actes of their holy Martires, written by Father *Fox* that they receaue fabulous martirologies, and lying legendes: *M. Sutcliffe* addeth further, that our fabulous vanities be so strange, that they be suspected of Papistes themselues, and this hee prooueth out of the same Author, & the very same place. *Gelasius* (quoth he) Cap. Sanctæ dist. 15. *condemneth the legende of* George, *of* Cyricus *and* Iulitta, *of* Abgarus, *of the* Inuention of the Crosse, *and of* S. Iohn Baptistes *head*. Where the good reader may note, first, what a dexteritie *M. Sutcliffe* hath: for what will not he prooue, out of diuers places, and sundry Authors, that can out of one and the selfe same place, prooue cleane contrary things. Secondly, he may note how malitiously he abuseth

seth the Catholicke Church, and ancient *S. Gelasius*, as a maintayner of lying legendes, inforcing his wordes to that sence, which by no wresting or wringing they can beare, when as himself confesseth, that hee doth condemne fabulous stories cōcerning the Saints, wherein we also (say *M. Sutcliffe* what he please) ioyne handes with *S. Gelasius*. Thirdlye, he may note (which maketh especiallye for my purpose) how he accounteth *S. Gelasius* for a Papist, which is quite oppositte to his former wordes, to wit, that the Fathers make for them, and bee against vs. *S. Gregory* likewise our glorious Apostle, he confesseth to be for vs, *Gregory* (quoth he) *that made the Dialogues, beleeued that veniall sinnes were indeede remitted in Purgatory:* which doctrine Protestants cannot digest, but we admitte as sounde and Catholicke. Challenge pag 39.

But *M. Sutcliffe* hapely to auoide all contradiction, will say, that these be no ancient Fathers: if he take that crooked course, his ridiculous shift to escape it, will be no lesse disgratious, then quietly to admit it: and beside *M. Iewell* whose

defence

defence hee vndertaketh, doth ſuffer them to paſſe in the role of auncient Fathers, and confidently appealeth to them, for triall of ſuch controuerſies as are betwixt vs.

In his challenging ſermon.

IIII

The fourth is, that it were a pointe of ſome cunning, to geſſe by *M. Sutcliffes* writings, of what religiō he were: for on the one ſide, reaſon there is, to thinke him a conformable Proteſtante, and that hee iumpeth in all thinges with that, which is authorized by common conſent of Parlament, and that not onlye becauſe hee hath ſtoode in armes againſt Puritanicall faction, as his bookes do teſtifie: but eſpecially for that in his *Replie* to Sr *Frauncis Haſtinges*, hee ſaieth, that *If any digreſſe from the doctrine eſtabliſhed by common conſent of the Churche of England, hee is no more to bee accounted of their ſociety, then the Papiſtes that are of the Popes retinue*. Yet all this notwithſtanding, if we may iudge the ſtate of his ſoule, by the pulſe of theſe his bookes, it ſhoulde ſeeme that he is degenerating from the profeſsion

Pag. 19.

profession of an English Protestant, and tuninge his instrument to consort either with the newe Ingge of Geneua, and harmony Puritanicall, or elſe to ſettle himſelfe, as the ſpirit of the Lorde ſhall better direct him. For not to ſpeak how he vndertaketh the quarrell of a knowne Preciſian Knight, ſeeing it might bee, that of his two zealous humors, the predominante againſte poore Papiſt, might coile the other into a corner and commande ſilence for a time: other ſufficient prooffes there bee, of his reuolting to the holye leaguе of the Martinistes, or at leaſte of his backeſlidinge from the Proteſtantes. For firſt, he defendeth doctrine nothinge agreeing with the Communion booke, allowed by common conſent of the church of England, to wit, that the baptiſme of infants is not neceſſary to ſaluation: and that it is vnlawfull for women to baptiſe, pronouncing it to be the hereſy of the *Pepuzians*: two Puritanicall points, contrary to authorized religiõ as before haeh bin ſaid. He teacheth alſo that it is *Marcions* hereſy, to beleeue that the

Pag. 12. & Pag. 60.

the Fathers were deliuered by Christes descending into hel, out of the place cal-
Pag. 51. led *Limbus*, as before hath bin noted, and yet is this doctrine found in the Geneua Psalmes, annexed to the Communion booke, and vsually sung in their Churches: for there we finde this article of the Creede, *He descended into Hell*, turned into meeter after this manner.

His soule did after this, descende
into the lower partes:
To them that longe in darkenesse were,
the true light of their heartes.

In his Reply pa. 100. Secondly, he saith, that *we haue borrowed from the heathen our stationary obambulations about the limits of parishes*, and so vtterly condemneth it, as wicked and superstitious: and yet be the same obambulations stil vsed by the Protestantes, and al-
Art. 16. lowed by her Maiesties Iniunctions. Thirdly, hee condemneth it as a newe doctrine, not to solemnize marriage on daies forbidden, and yet is this doctrine,
Pag. 26. stil retayned in the Church of England, as before hath beene shewed.

Fourthly, doth he not seeme to make great account of any religion, that denyeth

nyeth the matter of the Reall presence, to concerne any fundamentall pointe of faith: Must not his conscience be verie large, that can so lightly swallow downe so important a matter of differences? Let him aske *S. Paul*, & he will enforme him otherwise. Let him demande of *Luther* that most excellent man, sent of God to illuminate the worlde, as *M. Iewell* calleth him, and he will tell him, that it is a fundamentall point of faith, when hee condemneth such as he is for heretickes. *We censure in earnest* (quoth he) *for hereticks, and out of Gods Church, all Zwinglians and Sacramentaries, that deny the bodye and bloude of Christ, to be receaued with carnall mouth in the venerable Eucharist.* His brother *Willet* likewise noteth the Reall presence for an heresie: Yea and *M. Sutcliffe* himselfe, as before hath beene handled, condemneth it, as bringing in *Eutichianisme*, and yet with him it is no fundamentall point of religion. Surely, if his stomake be as good of digestion, as his conscience is large for religion, hee maye eate horse shooes, and neuer hurt himselfe.

1 Cor. 11. ver. 29.

In the Apologie of the Church of England

Contra artic. Louan. Thes. 27.

In his Sylopsis pag. 598. of the former edition, and pag. 506. of the latter.

Lastly, hee telleth vs, that *they doe not*

In his Reply pag. 24. *account any man a true Professor, that doth not moderate his affections, and abstaine from swearing, drunkennesse, pride, and deale mercifullye with the poore, and conscionably with all. If any man* (quoth he) *doth otherwise, hee may liue among vs, but he is not of vs.* M. *Sutcliffe* is not so large for faith, but hee is as straight for life. Beleeue you may the Real presence, which he beleeueth not: and deny you may the discipline and gouern-

Reply p. 21. ment of their Church, as *Beza* doeth, which he liketh well of, and defendeth, and yet for all this, keepe stil the fundamentall pointes of faith: Marry if you once giue the bridle to your affections, if you bee a Swearer, a Drunkard, mercilesse to the poore, or without conscience to any, Lorde haue mercye vpon you: you are none of his holy fraternity, liue amonge them you may, yet are you none of them. What a pange of deuotion is come vpon him? But if hee be so scrupulous as to discharge al guilty of these sinnes, out of his congregation, hee will leaue a thrid-bare Church, and they may fall to their olde songe, of the Little flocke againe: for I make no doubt,

doubt, (to speake only of them) but this pill will purge away the greater parte of the ministry: yea farwell *M. Sutcliffe* him selfe: for though he hath preached so holy a sermon, yet doth part of it touch his owne person, for as he may be guilty of other sinnes, which I leaue to the report of his neighbours, so the whole worlde is a witnesse of his conscienceless dealing. For seeing as before hath beene prooued, hee doth wilfullye falsifie the Fathers, to bringe our religion in contempt, as we must needes say, and none with reason can denie, what feare of god or conscience can he haue: & therefore if such as deale not conscionably with all, be none of them, though they liue among them as he affirmeth: then doth *Master Sutcliffes* vnconscionable dealing with the Fathers, so malitiously to corrupt them: with vs, so iniuriously by that meanes to infame vs with heresye: and with vnlearned people to infecte them with erronious doctrine: plainely proclaime, though he liue amongst the Protestantes, that yet in very deede hee is non of them.

These and other such reasons, minister occasion of doubting, whether hee be sounde at the hart or no; and maye make one stand in a quandary, whether he doth more affect English Caluinisme or Geneua Puritanisme; or hath some new conceited monster a framing of his owne. For mine owne part, as I make no question of his extreame malice against the Catholicke Church, so if I may roaue at his religion, by the manner of his writing, he seemeth so pliable of conscience, that as preferment is profered, so the trueth of the LORDE shall bee preached.

A SHORTE VIEWE OF Mr WILLETS VNTRVTHES, CONTRADICTIONS, falsifications of Doctors, and corruptions of Scriptures: taken out of his two bookes, intituled *Synopsis Papismi*, and *Tetrastilon Papisticum*.

✠ ✠ ✠

IF *Master Willets* learning, and sincerity in writing, were correspondent to the greate enterprise which hee vndertaketh, of confuting the whole bodye of Catholicke religion: and himselfe as dreadfull to deale withall, as the titles of his bookes be formidable to ignorant men, neuer shoulde I haue ventured to grapple with such a terrible hacksfer in controuersies. But seeing all thinges

that shine be not golde; nor all glittering stones, true & perfect Diamonds; nor all that walke in sheepes cloathing, bee sheepe indeede; but sometimes inwardlye, they are rauening Wolues, Mat.7.v.15 as our Sauiour instructeth vs. And finding vpon that litle examination which my selfe haue taken of his workes, that they be farre from that fineneſſe which the outwarde gloſe seemeth to carrie, nay rather to prooue in verye deede, to bee nothing else, then a fardle of fables, far fuller of lies, then of leaues; of wilfull corruptions, then of chapters. I haue thought good for the benefitte of many deceaued soules, to vnbuckle his false visard, and by sifting his sayinges, to bring him to day light, to the ende, all may behold him in his owne colours, to be but a Protestant *Pigmie*, that in the mist of many wordes, as it were in the night, played the counterfeit spirit, and with pretensed sincerity, and terrible titles, laboured to fright timerous creatures, as it were, with the sighte of his white sheete, and fearefull flashing firebox. All his lies, cauils, iniurious slanders,

ders, coſoning trickes and corruptions, I meane not to examine: for that were an infinite enterpriſe, and with *Hercules* to cleanſe *Augeas* ſtable: but I wil briefely, according to my purpoſed method, Firſt, ſet downe thirteene notable vntruthes. Secondlye, produce as many palpable contradictions,. Thirdly, detecte no fewer falſifications. Laſtlye, bring forth as many vvilfull corruptions of ſacred Scripture. If *Maſter Willet* ſhall thinke himſelfe iniured, and ſo reſolue vpon reuenge with pen and paper: let him holde his handes, pacifie his paſſions, and banniſh all manner of braving, and take a ſhorter courſe: and that is, to procure by himſelfe & his friends, that we may with free licence, come to trie this quarrell, in the preſence of her Maieſties moſt Honourable Counſell, with that fauor, which the French Proteſtantes obtayned before the French King: and ſo to leaue all skirmiſhing with light ſhot, and fall to it rowndlye, *Pell Mell*, with puſh of pike. If his cauſe be as good, as his bookes doe boaſte of, his proceeding ſure and ſound, and free

from the faultes afterwarde to be obiected, let him not drawe backe, nor with vaine excuſes, hunt after any by pathes, or muſets, but preſent himſelfe to the viewe of the worlde, and with courage to expect the encounter of his aduerſaries. For it will ſeeme ridiculous in all mens eies, if hee that chargeth vs with *Obſtinacie*, & that *We refuſe all bolſome meanes of conference*, that he ſhoulde nowe flinch, and cry crauen: and the worlde cannot but wonder, that he, who from the depth of his diuine conceipts, nick-nameth our religion, (which hath alwaies ſince Chriſt, bin taught in a viſible Church) the *Owle-light of Rome*: and calleth his owne doctrine, not knowne before *Luther*, (ſeeing it was then as they ſay, for many ages ſecretlye taught in corners, as Owles in the night preach to poore Mice) *the Sunne-ſhine of the Goſpell*, ſhoulde in ſo honourable a quarrel, fly the light, and chooſe rather to ſitte quietlye in the yuie todde of his Pariſh of Barley, then venture into the ſun-ſhine of an indifferent conference. Thus much of this matter: It remaineth now to proſecute

In the Epiſtle dedicatorie of the fourth booke.

In the Epiſtle to her Maieſtie.

in

in order the forenamed chapters. Yet before I beginne, I am to admoniſh the gentle Reader (for his better direction) of one thing, to witte, that the bookes which I cite of *M. Willets*, bee of two diuers titles, and of two ſundry editions. The title of the one, is *Synopſis Papiſmi*, that is, *A generall viewe of Papiſtry: &c.* the title of the other, is *Tetraſtilon Papiſticum*, that is, *The foure principall pillers of Papiſtrye: &c.* Concerning the editions, the firſt, is *in quarto*, and the *Synopſis* and *Tetraſtilon* are bounde togither in one volume, and both Printed at London, by the widowe *Orwin*, but yet at diuers times, the *Synopſis* in the yeare 1594. the *Tetraſtilon* two yeares after, to wit, 1596.

The ſeconde edition of theſe two bookes, is augmented with many newe lies and corruptions, and the *Synopſis* is Printed in *folio*, at London by *Felix Kingſton* 1600. but the *Tetraſtilon*, though it be printed in the ſame place, and by the ſame man, yet is it in a leſſe volume, that is, *in quarto*, hapely becauſe it was firſt printed, bearing date 1599. the Author meaning to haue publiſhed the *Synopſis* in

the same proportion, but that the bulke grewe so bigge, and the sides so large, that so small a volume coulde not conueniently containe it. This haue I thought good to forewarne (because I cite both) that such as haue either, may speedily find that which they looke for. Nowe let vs see, what filth and rotten bones, be hidden vnder the painted sepulchre, of his glorious bookes.

Chap. I.

CONTAYNING THIRTEENE notable vntruthes, taken out of M. Willets *workes.*

I

THE first place, is pag. 17. of the former edition, and pag. 14. of the latter: where labouring to disgrace *Ecclesiasticus*, and to turne it out of the Canon of holy Scripture, he writeth of it in this manner. *This booke saith*, c. 46. v. 20. *Samuel prophesied after his death, and from the earth lift vp his voice: Whereas the Canonicall Scripture,*

sure, saith not that it was Samuell, *but that* Saul *so imagined, and thought it to be* Samuel. 1. *Sam.* 28. A manifest vntruth: for the text saith plainly, yea according to their owne Bibles: *And* Saul *knewe that it was* Samuel, *and he inclined his face to the ground, and bowed himselfe*. The Scripture then saith, that it was *Samuel*, and not that *Saul* so imagined, as *M. Willet* would make vs beleeue.

II

The seconde place, is pag. 24. of the former edition, where hee chargeth the vulgar translation with errors; amongst other thinges thus he saith. *Genes.* 14. v. 18. *For protulit panem & vinum:* Melchisidech *brought forth bread and wine, they reade* obtulit, *he offered, or made an oblation of bread and wine, and woulde hereby establish the sacrifice of their Masse*. A manifest and grosse vntruth, that we read *obtulit, he offered*, as he affirmeth: for we read not so, but *protulit, hee brought forth*, as our Bibles do testifie. A lie also it is, that by force of that worde, we woulde establish the sacrifice of the Masse: for why doth hee

not

not name them, that by vertue of that worde prooue any such doctrine. True it is that out of that sacrifice of *Melchisedech*, togither with the authority of *Dauid*, and *S. Paul*, we do inuincibly prooue the sacrifice of the Masse: but that wee haue corrupted the text, chopping in one worde for another, and out of that worde, as he saith, prooue the sacrifice of the Masse, be two lies, twinnes of his owne begetting, and brought forth in sinne and iniquity. That *M. Willet* hath herein belied vs, I trust himselfe wil not deny, seeing in his last edition, (admonished hapely by some body) hee hath cleane left out this place, as appeareth pag. 20. which hee woulde neuer certainly haue done, if with any probability he coulde haue maintayned his former assertion: yet haue I thought good to continue it still, as it was noted, before I had the viewe of his last booke. For seing not negligēce or humane infirmity, but meere malice hatched this notable vntruth, (for how could his eies but loking through malitious spectacles, read *obtulit* for *protulit*, and see where we yrge

Psal. 109. Hebr. 7.

this

this place ſo corrupted, to prooue the ſacrifice of the maſſe, no Catholicke being able to bee named guiltye of that crime) no reaſon that it ſhoulde ſcape ſcot free and vncontrolled, but rather as confeſſed by himſelfe, bee publiſhed to the world, that his brethren may vnderſtand, with what ſpirit he writeth againſt the Catholicke Church.

III

The third, is pag. 84. of the former edition, and pag. 63. of the latter: where he writeth thus. *The Communion in one kind, forged, and inuented, and decreede in the Counſell of Conſtance, not aboue two hundred yeares agoe.* A groſſe vntruth: for to omitte more ancient proofes, *S. Thomas* of *Aquin*, vvho liued an hundred yeares before, ſaith, that thoſe Churches do well, that doe not communicate the people, but vnder one kinde. And *Alexander Hales*, that was his Maſter, writeth thus. *Bene licet ſumere corpus Chriſti, ſub ſpecie panis tantum, ſicut fere vbique a laicis fit in eccleſia. Very lawfull it is to receaue the body of Chriſt, vnder the forme of breade onlye, as lay men doe almoſt*

3 Part. q. 80. ar. 12.

4 Part. q. 11 m. 2. art. 4. num. 3.

euery

euery where in the Churche. Yea and the Councell of Conſtance it ſelfe teſtifieth plainely, that to communicat vnder one kinde, was a cuſtome of long ſtanding:

Sect. 13. *Conſuetudo ab eccleſia, & ſanctis patribus rationaliter introducta & diutiſsime obſeruata. A cuſtome brought in by the Church, and holy Fathers, vpon good reaſon, and of paſsing long time obſerued.* And yet *M. Willet* bluſheth not to ſay, that it was *forged, and inuented in the Councell of Conſtance.*

IIII

The fourth place, is pag. 85. of the former edition, and pag. 65. of the latter, in theſe wordes. *This name Chriſtian, was vſed in the Apoſtles time, and by the Apoſtles themſelues allowed, but it is not certaine that the name Catholicke came from the Apoſtles.* Whether this be a lie or no, I report me to the Apoſtles Creede, allowed alſo of them, where we are taught, *to beleeue the holy Catholicke Church:* and the Epiſtle of *S. Iames*, not only in the Latin, but alſo in the original fountaines of the Greek, hath the title of *Catholicke epiſtle.*. True it is, that in the Engliſh Bibles, this title

is either left out, or ridiculouſlie tranſlated *The generall epiſtle:* but falſe reckoning muſt not goe for currant payment. A certaine vntruth therefore it is, to ſay, *that certaine it is not, that the name Catholicke, came from the Apoſtles.*

V

The fift place, is pag. 141. of the former edition, and pag. 115. of the latter: theſe be his wordes. *So they holde, that the Fathers of the cruell inquiſition, cannot erre.* To omit his ſcoffing and biting tearmes of *holy and cruell:* let him ſhewe where this doctrine, to wit, that the Fathers of the inquiſition cannot erre, is taught by vs (for no one Author doeth hee cite, to prooue his bolde aſſertion) or elſe hee muſt giue vs leaue to tell him, that he is not ſo holy, but that he can put in print an abhominable lie. For who knoweth not, howe wee teache, that prouinciall Councelles may erre in matters of faith, yea and generall Councels in matters of fact: can any then be ſo ſimple, as to beleeue *M. Willet*, affirming that we free the Fathers of the inquiſition from error?

VI The

VI

The sixt, is pag. 295. of the former edition, and pag. 227. of the latter: where he saith, *The ancient manner of election vsed in Rome for a thousand yeares togither, was, that the Bishop there, shoulde be elected by the whole clergie, with the consent of the people, and confirmation of the Emperor.* and straight after, *It is a plaine case, that till the yeare 685. in all their elections, they waited for the authority of the Magistrate the Emperor, or the Deputy of Italy.* But it is a farre plainer case, that hee vttereth here a notable vntruth: for who knoweth not, that two and thirty of the first Popes, were martyred by the Pagan Emperors of Rome, as all auncient stories report, and our English Chronicles, and Almanackes do testifie. With what conscience then, can *M. Willet* say, that for a thousand yeares togither, the Pope was confirmed by the Emperor, and that till the yeare 685. they waited in their elections, for the authoritye of the Emperor or his Deputie.

VII

The seauenth, is pag. 583. of the former

mer edition, and pag. 490. of the latter: where he writeth thus. *Neither lay men of what calling ſoeuer, nor yet Midwiues, or any other women, ought to be ſuffered in a well reformed Church, to baptize infants: neither are they authorized to doe ſo amongeſt vs.* With what face can he ſay, that they bee not authorized ſo to do in England, when as the Communion booke, allowed by act of Parlament, giueth lay men in time of neceſsity that authority, as is apparant in the treatiſe of *Priuate Baptiſme*. Yea women alſo are by the ſame booke allowed for miniſters of that Sacrament, as before hath bin handled: ſo that nothing can be ſaid, to cleare him from palpable lying. Pag. 62.

VIII

The eight, is pag. 35. of the former edition, and in the laſt pag. 29. where he ſaith thus. Toby *and* Iudith *were neuer taken for canonicall, till of late it was decreede by Councelles of no great antiquity, for in the Laodicen Councels, and other ancient Councelles, they were deemed not to be Canonicall.* A notable vntruth: for the auncient Councell of Carthage, in which *S. Auguſtine* was preſent, Can. 47. Carthag 3.

sent, numbreth thē amongst the Canonicall bookes of the Scripture. An vntruth also it is, that the Councell of Laodicea *deemed them* (as he saith) *not to bee Canonicall*: for no such wordes are in that Councell to be found. But because the bookes of *Toby* and *Iudith* be there omitted, therefore *M. Willet* gathereth that they deemed thē not to be Canonicall: but if such kinde of negatiue reasoning bee admitted, many grosse absurdities will followe. For example, treading in his steps, I say, that the Councell of Laodicea, deemed the Apocalipse, or Reuelation of *S. Iohn*, not to be Canonicall Scripture: for that is omitted by the Councell, as well as *Toby* and *Iudith*, and hath no more auncient authority, then the Councell of Carthage, which *Toby* and *Iudith* also haue: and yet I suppose *M. Willet* woulde not bee scrupulous to note that man of a lie, that shoulde say that the Councell of Laodicea deemed the Apocalipse of *S. Iohn*, to bee no Canonicall Scripture. The same measure then which he cutteth for others, will very well serue himselfe.

IX The

IX

The ninth place, is pag. 270. in the former edition, and in the latter, page 209. where he writeth thus. Leo *the third, confirmed by his decree, that the bloud which iſſued out of a wodden Crucifix at* Mantua, *was the very bloud of Chriſt. Anno* 800. And as though the thing were moſt certaine, & coulde not be denied, to our greate diſgrace as he thinketh, the ſame tale hee telleth againe: but if we may be ſo bold, to aske, where is this decree extant? or in what Author of credit is this ſo improbable a ſtory to bee founde? none at all doth he name, no not ſo much as Father Fox, of whome notwithſtanding hee doth commonly borrowe all his homely ſtuffe. What broadface dealing is this, to vent foorth ſuch a ſhameleſſe lie, as hath no better credit, then the poore blaſt of his owne lippes. Pag. 277. of the former edit. & pag. 214. of the latter.

X

The tenth, is pag. 677. of the former edition, and pa. 609. of the latter: where diſputing againſt the Maſſe, this holye

sermon he preacheth. *The Masse promiseth sufficient redemptiō to the wicked, that haue spent their life in drunkennesse, adulteries, wantonnes, swearing, riot, excesse, and in all vncleanenesse: if they will but come to the Church, and heare a Masse, and take holye breade, and holy water, or finde a soule Priest, or giue somewhat to the Priest, to doe pennance for him, though they neither pray, nor repent, nor heare the worde preached.* Here is a proper tale, as if it were to set the Diuell to sale: No maruaile though simple soules, that lende these men eares and credit, detest our religion, as the nourisher of vice, and the fountaine of wicked & sinfull life. And how doth he prooue al this? (for it is not likely that one of *Master Willets* sincerity, woulde report so strange & so vnlikely a thing, without inuincible proofe) forsooth by the sole testimony of one *Roger Holland:* and what was he a Gods name? hapely some man of knowne vertue, and famous for holinesse of life. Indeede saith *M. Willet,* he was sometime a swearing leacherous companion, making no account of such sins, or any other: but it was when he liued an obstinat Papist,

for

for auricular confeſsion, and truſt to the Prieſtes abſolution, which hee got for *mony, made him ſuch a mad fellow, for ſo he ſaide himſelfe. It ſhoulde ſeeme, that *Maſter Willet* relyeth much vpon the ſpeedy credulity of his Reader, when as in ſo waighty a matter, and vnlikely to be true, he produceth no other witneſſe then one of *Foxes* Martyrs. But though this may content his owne fellowes, yet me thinke in all reaſon, writing againſt vs, he ſhoulde bring better proofes, for if we admitte not the authoritye of one, two, or three ancient and holy Fathers, diſſenting from the reſt, as all knowe, ſhall the ſingle affirmation of ſuch a filthy Doctor, that crept yeſterday out of the ſhell, ſwelling with hatred againſt the Catholicke Church, ſerue to diſgrace our religion. In vaine it were to beſtowe anye longe confutation of ſo ſhameleſſe a mate, and notorious a lie, when as none not too ſimple, or verye malitious, can deny, but that our religion tendeth more to vertue, and ſtriueth more againſt ſin, then any *Lutheraniſme*, or *Caluiniſme* whatſoeuer, as any that liſt

* Haply for lack of mony hee was faine to change his creditors, & to deale with them that were content with the payment of only faith.

to conferre the particularities of our Doctrine togither, or times with times, or persons with persons, may quickely finde to be most true, for if wee speake of doctrine, to note an article or two. We teach that Gods commandements with the helpe of his grace, may bee obserued, which encourageth to vertue & good life: they maintaine that by no meanes they can be obserued: if so, who will labour about an impossible thing? Wee beleeue that the motions of the flesh though neuer so wicked, bee not sinfull, if man giue not anye consent, nay to such as fight against them vnder the standard of Christes Crosse, they may be the occasion of much merit, which animateth to speedye resistance, and to beate downe vvicked thoughtes and tentations: they holde that they be damnable sins, which doctrine looseth the raines to wicked life: for who will striue to curbe his sensuall desires, when mortall sinne vpon the vnwilling motions are incurred. Wee beleeue that for the taking awaye of greater sinnes, and to reconcile vs to

God,

God, not only contrition, but also confession is necessary, and that after the eternall paine is forgiuen, that there remaineth yet some temporall to bee purged, either in this life, or in the nexte, which draweth men from sinne: the holy shame of a true confession, stopping many wicked actions, and the feare of purgatory paines, prouoking deuoute persons, to the encrease of vertue, and exercise of penitentiall workes. They reiect confession, as an humane inuention, and with the besome of onely faith, sweepe away all sins, and punnishment whatsoeuer in a trice, which setteth open the doore to iniquity, and breedeth Monsters in life and conuersation. We holde that none can without special reuelation, knowe whether he bee predestinate or no, & that one in Gods grace may fall from it, which maketh vs according to *Saint Paul with feare and trembling to worke our saluation*. They teach that all faithfull people, are bounde to beleeue that they are predestinate, and beeing once in Gods fauour, that they can neuer lose it, which is the bane of vertue, Phil. 2 v. 12

and lulleth men a sleepe in the armes of vngodly delight, and in the cradle of desperate security: concerning which point, more afterward shal be said.

As therefore from the cleare founraines of our doctrine, vertuous and godlye behauiour doth flowe, so from the puddle of theirs, enormous and detestable manners doe runne: which not only experience teacheth, but our aduersaries themselues (the thing is so apparant) confesse. *Videmus quod hoc tempore homines sunt multo peiores, truculentiores, tenaciores, libidinosiores, quam antea vnquam in papatu fuerunt.* We see (saith *Luther*) that at this time, men are farre worse, more cruell, more courtous, more leacherous, then they were vnder the Pope. And an other Protestant, called *Iacobus Andrea*, doth not onely describe at large, the detestable life of his brethren, but also openeth the cause from whence it proceedeth, telling in what sort they did defend themselues. *Didicimus inquiunt modo per solam fidē in Christum saluari, qui sua morte pro peccatis omnibus satisfecit: nos vero satisfacere non possumus nostris ieiunijs, eleemosinis, precationibus, ac alijs operibus:*

Concione 4. ad 21. Lucæ. In Postil. Dominica pr. Aduentus.

operibus: Quamobrem sine & permitte, vt huiusmodi opera missa faciamus, cum per Christum alioquin saluari possimus, & solum gratia Dei, Christique meritis nitamur. Atque vt totus mundus agnoscat eos non esse Papistas, nec bonis operibus quicquã fidere, illorũetiam operum nullum penitus exercent. Ieiunij loco, commessationibus & perpotationibus nocte dieque vacant: vbi pauperibus benigne facere oportebat, eos deglubunt & excoriant: Precationes vertunt in iuramenta, blasphemias, & diuini nominis execrationes, idque tam perdite, vt Christus ne ab ipsis quidem Turcis hodie tantopere blasphemetur: Demum pro humilitate, passim regnat apud illos superbia, fastus, elatio, luxuria vestium, quæ aut sumptuosissime, aut stultissime sunt elaboratæ. Atque hoc vniuersum vitæ genus ab illis euangelicum dicitur institutum. We haue now learned (quoth they) *to be saued by only faith in Christ, who by his death hath satisfied for all sinnes: and we can not satisfie by our fasting, almes, prayers, & other workes. Wherefore suffer and permit vs, to let such workes alone, seeing we may otherwise bee saued by Christ, and wee onely relie vpon Gods grace, and the merits of Christ. And that the whole worlde may knowe them to be no Papistes, nor to trust any thing to good workes, they doe not any*

The doctrine of only faith, inciteth to vvicked life

any one of them at all: In place of fasting, they followe day and night, banquetting, and continuall drinking: whereas they shoulde deale mercifully with the poore, they doe flea them, and pull off their skins. Prayers they turne into swearing, blasphemy, and cursing of Gods name, and that so desperatly, that Christ is not of the Turkes themselues at this day so much blasphemed: To conclude, for humility, raigneth pride, disdaine, hautnesse, superfluity of apparell, wrought either too costly, or too foolishly: And all this whole kinde of life, they call the Gospell. It is not then the Masse or confession, as runagate *Roger* saith, and *M. Willet* very simplye vpon his warrant affirmeth, that nourisheth wicked and sinfull life: but it is *Caluins* and *Luthers* doctrine, that corrupteth good manners, and leadeth to all licentiousnesse, as themselues plainly teach, who are more to be credited concerning themselues, then his holy *Holland* against vs. This I hope is sufficient to discharge vs, from so iniurious a slander: yet more to cleare vs in the sight of the worlde, I will ad other pregnant proofes. Wherefore as we vtterly deny, that wee teach any such detestable doctrine, as he speaketh

keth of, to wit, that ſuch as *haue ſpent their life in drunkenneſſe, adulteries*, and other like horrible ſinnes, can be ſaued *by hearing of Maſſe, taking holy breade, or holye water, &c. though they neither pray, nor repent*: for except contrition, confeſsion, and ſatisfaction, waſh away the filth of ſo foule faultes, none can be ſaued: ſo that this is our faith, maugre the malice of *Maſter Willet*, and his *Roger*, (who of zeale to ſlaunder vs infameth himſelfe) wee prooue moſte plainelye out of the Councell of Trent, where it is deliuered in theſe wordes. *If any ſhall denie, that to an entire, and perfecte remiſsion of ſinnes, there be required three actes in the penitent, as the matter of the Sacrament of Pennance*, to wit, *Contrition, Confeſsion, and Satisfaction*: *which are called the three partes of Pennance: be hee accurſed.* Sef. 14. Can. 4. There alſo we finde, that *Contrition is a ſorrowe of the ſoule, and deteſtation of the ſinne committed, with a purpoſe to ſinne no more.* Sef. 14. Can. 4. Contrition then, and repentance is of neceſsity required, for the blotting out of greate ſinnes, and without that, hearing of Maſſe, or taking of holy water, &c. can worke no ſuch effect. Doth

nor

not *M. Willet* also himselfe confesse, that thus we teach; when he noteth it for our doctrine, that *Baptisme serueth only for remission of sinnes donne before: for sinnes committed after baptisme, the Sacrament of Penance, which is a distinct Sacrament from baptisme, is appointed for a remedy, and therefore it is fitly called the second table after shipwracke: Concil. Trident. Sess. 14. Can. 2.* And when hee quoteth that very place of the Councell, before by me mentioned, though he repeateth not all the wordes, but onely these following. *These three (the Papistes saye) are the true and proper partes of Penance: Contrition, & painefull sorow of the hart, confession to the Priest, and satisfaction to God for his sinnes: Concil. Trid. Sess. 14. Can. 4. Rhemist. Math. 3. Sect. 2.* And in his latter edition, thus hee writeth of vs, concerning Contrition. *They affirme that Contrition is a necessary meane vnto iustification, and that a man cannot bee iustified, till he hath beene truly contrite for his sinnes.* If all this we teach, as he saith, and we willingly graunt, let any iudge, how malitiously he belyeth vs, when contrary to his owne knowledge, he is not ashamed to say, *that the Masse promiseth sufficient redemption*

Pag. 709. of the former edit. & pag. 627. of the latter.

Page 711. of the former edit. & pag. 630. of the latter.

Pag. 638.

demption to the wicked, that haue ſpent their life in drunkennesſe, adulteries, &c. if they will but come to the Church, and heare a Maſſe, and take holy bread, &c. though they neither praye, nor repent, nor heare the worde preached.

XI

The eleauenth, is pag. 981. of the former edition, and pag. 908. of the latter: where to mayntaine the paradoxicall opinion of *Caluin*, that Gods grace cannot be loſt, he vttereth ſome vntruthes: for ſpeaking of *Saul*, *Simon Magus*, and *Iudas*, he denieth that they were euer iuſt. *They were neuer truly iuſt or righteous* (quoth hee) Iudas *is called the ſonne of perdition, and when he was in his holieſt courſe, he was but a theefe, and an hipocrite, as the Scripture teſtifieth of him.* Not to ſpeake now of *Simon Magus*, here be other notable lies beſides, for as hee bringeth nothinge to prooue that *Saul* was neuer good, which no queſtion hee woulde, coulde he find any thing ſounding that way: but that hee was a good and iuſt man, we produce this ſaying of Scripture. *Saul electus & bonus, & non erat vir de filijs Israel, melior eo.* *Saul an elect & good man,* 1 Reg. 9.

man, and there was not a man of the sonnes of Israell better then hee. And yet *Samuel* the Prophet, & many other holy men were then liuing, so that *M. Willet* cannot bee excused from an vntruth, in saying that hee was neuer truely iust or righteous. The next is, where hee saieth, that the Scripture testifieth, *Iudas* to haue bin a theefe, and an hipocrite, when he was in his holiest course, for except hee hath some speciall Bible of his owne, no such place can be founde: why did hee not for discharge of himselfe, & satisfaction to his Reader, quote the text, where this assertion of his is contayned? On the contrary, that *Iudas* was once iust, *S. Hierome* prooueth out of those wordes of our Sauiour, to his eternall father: *Whome thou gauest me haue I kept, and none of them perished, but the son of perditiō.* Now to summe vp his lies at the end of the accounts. That *Saul* was neuer iust, there is one. That *Iudas* likewise was neuer iust, there is an other. That the Scripture affirmeth him to haue beene a theefe, and an hipocrite, vvhen hee vvas in his holyest course, there is a thirde. Howe quicke is the whole

Lib. 3. aduersus Pelagianos. Ioan. c. 17. ver. 12.

vvhole ground, when three are drawne out of one ſmall berry, and yet a principall one reſerued for an other time.

XII

The twelfe is, in his *Tetraſtilon*, page 148. of the former edition, and pag. 193. of the latter: where he will needes ſhew how *Bellarmine* is at variance with himſelfe, theſe be his wordes. Bellarmine *for expounding of Scripture, referreth vs to the Fathers of the Church, from them to generall Councels: Laſtly to the Pope and Cardinals: Lib. 3. de Scrip. cap. 2. but other where, hee maketh the Pope the chiefe Iudge of all controuerſies, aboue generall Councelles, who cannot erre in decreeing concerning faith, no nor concerning manners: yea it is probable, he cannot erre as a particular perſon: Lib. 4. de Pontif. cap. 3. 5. 6. What neede he then ioyne the Cardinals in commiſsion with the Pope.* Out of vvhich wordes wee learne, that *Bellarmines* variance vvith himſelfe, and contradiction, conſiſteth in this point, becauſe in one place, hee referreth the expoſition of the Scriptures, to the Pope and Cardinals: and yet in an other, teacheth

that

that the Pope cannot erre in his decrees concerning faith or manners, and therefore saith he, the Cardinalles neede not be ioyned with him in commissiō. That he hath superfluouslie added the Cardinals, *M. Willet* with more reason may say, marry howe there is any contradiction in these wordes, my simple vnderstanding cannot conceaue, seeing these two sayinges, *The Pope and the Cardinals cannot erre in decreeing concerning faith:* and, *The Pope cannot erre in decreeing concerning faith*, stand very well togither, without anye variance at all: for both the propositions bee negatiue, and yet to make a contradiction, according to olde Logicke, requisite it is, that if the one propositiō be negatiue, that the other shoulde be affirmatiue. But be it, that they bee flat opposite, and contradictory as hee auoucheth, and woulde haue his Reader to thinke, and simple men haplye vpon his report, verily so beleeue, yet what gaineth he, but the reputation of a lyer, and falsary: for bee it knowne to *M. Willet*, that the word (*Cardinals*) vpon which the whole frame of the supposed

contra-

contradiction ſtandeth, is not founde in *Bellarmine* at all, but is malitiouſlie foyſted in by himſelf: for let any that pleaſe peruſe the place by him quoted, and if they can finde that worde there, then let them proclaime victory on *M. Willets* ſide, with a *gaudeamus gaudio magno*: but if not, let them cry ſhame vpon their miniſter, who by his lying and corruption doth ſhame their cauſe, with a *gaudeamus gaudio nullo*. *Bellarmine* in the chapter by him quoted, diſputeth of the Iudge of controuerſies, and the true interpretation of Scriptures: & firſt ſetteth down, wherein the Catholickes and Proteſtants doe agree. *Conuenit inter nos & aduerſarios, Scripturas intelligi debere eo ſpiritu quæ factæ ſunt, id eſt, Spiritu Sancto. Wee and our aduerſaries* (quoth hee) *agree, that the Scriptures ought to be vnderſtood with that ſpirit, with which they were made, that is, the holye Ghoſt.* Then he ſheweth wherein diſagreement is, and the controuerſie conſiſteth. *Tota igitur quæſtio in eo poſita eſt, vbi ſit iſte Spiritus: Nos enim exiſtimamus hunc Spiritum, etſi multis priuatis hominibus ſæpe concedatur, tamen certo inuenri in eccleſia, id eſt, in*

concilio Episcoporum confirmato a summo ecclesiæ totius pastore, siue in summo pastore cum concilio aliorum pastorum: Non enim disputare volumus hoc loco, de summo pontifice, & concilijs, an solus Pontifex possit rem definire, & an solum concilium, de hoc enim suo loco agemus: Sed hic in genere dicimus, iudicem veri sensus scripturæ & omnium controuersiarum, esse ecclesiam, id est, pontificem cum concilio: in quo omnes catholici conueniunt, & habetur expresse in concilio Tridentino Sessio. 4. The whole question therefore (quoth *Bellarmine*) *consisteth in this ponte, where this spirit is: for we thinke this spirit, albeit it be oftentimes graunted to priuate men, yet that it is certainely founde in the Church, that is, in a councell of Bishoppes, confirmed by the chiefe pastor of the whol Church, or in the chiefe pastor with a Councell of other pastors: for we will not dispute in this place, of the chiefe Bishop and Councelles, whether the Pope alone may define a question, or a councell alone, for of this matter, we will intreate in his proper place,: But here we say in generall, that the Church is the iudge of the true sence of the Scripture, and of all controuersies, that is, the Pope with a Councell: in which point all Catholickes agree, and it is expresly founde in the councell of Trent, in the fourth Session.* Out of which

wordes

wordes, we ſee that falſe it is, which *M. Willet* ſaith, to wit, that *Bellarmine for expounding of Scripture referreth vs to the Fathers of the Church*, ſeeing in the place by him quoted, hee ſpeaketh nothing at all of them touching this point: falſe alſo that *from generall councelles he referreth vs, laſtlie to the Pope and Cardinals*. For hee referreth not the matter from generall Councels to the Pope, but referreth the expoſition of Scripture, and deciſion of controuerſies, to the Church, that is, to the Pope ioyntly with a Councell, (and ſo not from the Councell) as in expreſſe tearmes he ſpeaketh. Laſtly, moſt falſe and plaine corruption it is, that hee referreth vs *from generall Councels to the Pope and Cardinals*, ſeeing of the Cardinals he ſaith nothinge, and that worde is thruſt in by *M. Willet*. Some other thinges elſe there be, worthy of noting, concerning the remainder of his wordes, but ſufficient hath beene ſaid, to conuince him of ſhameleſſe lying and falſification.

XIII

The thirteenth, is founde in his *Tetra-*

ſilon only of the laſt edition, pag. 199. where to ſhewe how *Bellarmine* is at variance with himſelf, thus he writeth. Bellarmine *Li. 3. de Romano pontif. Cap. 12. Antichriſtus vere erit de tribu* Dan: *Antichriſt ſhall verely be of the tribe of* Dan: *and yet in the ſame place, he confuteth that opinion, and ſheweth diuerſe reaſons why he is not like to come of the tribe of* Dan. Certainelye this were a plaine contradiction, but that without all contradiction *M. Willet* belyeth him, and falſifieth his words. Firſt therefore an vntruth it is, that *Bellarmine* bringeth diuers reaſons why Antichriſt is not like to come of the tribe of *Dan*, for he bringeth not one at all: Nay in the ſame place, he noteth that *S. Ireneus, Hippolitus, Ambroſe, Auguſtine, Proſper, Theodoritus, Saint Gregory* and others, were of opinion, that Antichriſt ſhould be of the tribe of *Dan*, and therefore hee ſaith, that it is a *verye probable opinion by reaſon of the authority of ſo greate fathers, though not altogither certaine*, for that as he ſaith, the places of Scripture alleadged for that purpoſe, do not conuince. Falſe therefore it is, that *Bellarmine* confuteth that opinion, and ſheweth

eth diuers reasons, why he is not like to come of the tribe of *Dan*, for hee doeth neither confute it, nor bringe any one reason for any such purpose, nay as hath beene said, he thinketh it a very probable opinion, though not altogither certaine. Secondly, a notable vntruth it is, with a tricke of falsification, that *Bellarmine* saith *Antichrist shall verely be of the tribe of* Dan: for verely so he saith not. That which *Bellarmine* teacheth, is, that certaine it is, that Antichrist shal be a Iew, because otherwise the Iewes would neuer receaue him: Likewise, that seeing the Iewes expect their Messias of the familie of Dauid, and tribe of Iuda: *Sine dubio Antichristus licet vere sit de tribu* Dan, *fingit se esse de familia* Dauid: *Without doubt* (quoth he) *Antichrist although he be verelye of the tribe of* Dan; *shall faine himselfe to bee of the familie of* Dauid: where hee saith not, that Antichrist shall verelye bee of the tribe of *Dan*: but according to his former opinion, to witte, that it was probable and not certaine, he saith with this caueat, *although hee bee verely of the tribe of* Dan, not affirming it, nor yet denying

it, but leauing it in ſuſpence: & therfore *M. Willet* hath notably wronged him, in makinge him to affirme that for certaine, which hee doth not, and malitiouſlie for that purpoſe, hath he left out one worde, and changed an other, to giue ſome colour to his counterfeit contradiction: for *Bellarmines* owne wordes be, *Although Antichriſt verily be of the tribe of* Dan, but *M. Willet* citeth them thus, *Antichriſt ſhall verely be of the tribe of Dan*: ſo leauing out quite the worde *although* and changing the worde *be* into *ſhalbe* by this meanes to plunge *Bellarmine* into a contradiction whether hee will or no. All this can *M. Willet* doe with a cleare conſcience, ſuch is his hatred to Papiſtry, and zeale (though by lying and corruption) to further the free paſſage of the Goſpell.

Chap.

Chap. II

WHEREIN BE SET DOWNE thirteene notable contradictions, gathered out of M. Willet.

I

THE firſt is pag. 37. of the former edition, and pag. 29. of the latter: where ſpeaking of the Scriptures, and howe we knowe them to be Canonical, he maketh Cardinall *Bellarmine* a ſounde Proteſtant. *Bellarmine* (quoth he) *maketh no mention of the teſtimony of the Church, but ſaith the ſame that we holde, that the ſpiritte of God inwardly working in our hartes, by the ſcriptures themſelues: which we finde to be moſt perfecte, conſonant, true, of ſingular maieſtie doth teach vs which is the worde of God.* Heere bee two notable vntruthes, accompanied with foule falſification, & a groſſe contradiction, as ſhall ſtraight waies appeare. The truth therefore is this, *Bellarmine* intending to handle the controuerſies touching the Scriptures, which be at this day ſtirring in the worlde, like a methodicall diuine, before hee com-

meth to speake, which be the Canonical scriptures, beginneth with the first question of all: that is, whether the Canonicall Scriptures be the word of God or no? for one *Swencfeldius*, and certaine others called *Libertines*, which the liberty of our age hath brought foorth, denye that to be the worde of God, which is contayned in the Canonical Scriptures: against which monsters, *Bellarmin* disputeth in the second and third chapter, and the arguments which he frameth against them, bee partly out of the Scriptures, not because they esteeme of anye such proofes, *but least* (quoth *Bellarmine*) *the Scriptures which they sometime abuse against vs, should seeme to make for their opinion:* partlye drawn frō the force of reason, as though he were to dispute with Pagans: and he bringeth for the verity and certainty of the Scriptures, fiue arguments or witnesses, as he calleth them. The first, is *Veritas Vaticinianorum, The truth of Prophecies.* The second, is *The wonderfull agreement of them, that wrote the Scriptures at diuers times, in diuers places, in sundry languages, and vpon different occasions.* The thirde witnesse, is

Lib. 1. de Scriptura.

Deus.

Deus ipse qui aliquando celesti animaduersione Scripturam hanc suam ab humana prophanatione defendit. *God himselfe who hath defended this his Scripture, from humane prophanation, by heauenly punnishment:* & he addeth there, two miracles for proofe thereof. The fourth, is *Ipsa scriptura, cuius si veræ fuerunt predictiones rerum futurarum vt euentus postea comprobauit, cur vera non sint rerum presentium testimonia?* *The Scripture it selfe, whose prophesies of thinges to come. if they were true, as the effect did afterwarde prooue, why shoulde not the testimonies of present thinges be also true?* The fift witnesse, is *The many miracles which God hath wrought in all ages, to prooue those articles which be contayned in the Scripture.* This is the learned discourse of *Bellarmine*, which giueth me sufficient warrant, to say, that *Master Willet* doth belie him, when hee writeth thus. *Bellarmine saith the same that we holde, that the spirit of God inwardly working in our harts by the Scriptures themselues, which we finde to bee most perfect, consonant, true, of singular maiestie, doth teach vs which is the worde of God.* For *Bellarmine* saith no such thinge, as is plaine out of his former wordes: marry true it is, that *M. Willet* hath falsified and changed

ged his wordes, to put such a conceipte into his Readers head: for whereas *Bellarmine* saith, *The third witnesse is God himselfe, who sometime hath defended this his scripture, frō humane prophanatiō by heauenly punishment*, *M. Willet* maketh him to say, *the spirit of God is a witnesse to vs*, adding & detracting from his wordes: *Bellarmine* saith no more but *God himselfe*, *M. Willet* by addition, maketh him to say, *the spirit of God*, thereby to haue vs to thinke, that hee spake of *the spirit of God inwardly working in our heartes*, as moste falsely hee affirmeth him to say, when as he hath no such words, but speaketh only of God, punishing by outward miracle, the prophaners of his scripture. And therefore, secondlye for the same purpose, he pared away these wordes of *Bellarmine*, *who sometime hath defended this his Scripture, by heauenly punnishment, from humane prophanation*: for these shewe plainlye, that he speaketh not (as I noted before) of the inwarde testimonye of the spirit, as moste iniuriouslie *Master Willet* affirmeth: but of God punnishing outwardly, as he may also punnish him, for such trickes of falsification, tending to

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the seducing and vtter subuersion of silly soules.

As *M. Willet* hath corrupted *Bellarmins* thirde proofe, so likewise hath hee the fourth, changing the whole sence of the sentence, by the leauen of his wilful leauing out, and putting in: for thus he citeth *Bellarmines* wordes. *Testis est ipsa scriptura, The scripture it selfe beareth witnesse, as 2. Tim. 3. All Scripture is giuen by inspiration.* but his words truly set down be these. *Fourthly the Scripture it selfe is witnesse, whose prophesies if they were true of thinges to come, as the effect did afterward proone, why should not the testimony of things present be true?* al which wordes sauing a few of the first, he hath curtolde cleane away, because they shew in what different meaning, from *M. Willets* conceipt he woulde haue the scriptures to be a witnes, & he hath patched to others of his own, as though they were *Bellarmins*, to wit these, *as 2. Tim. 3. All scripture is giuen by inspiration*, because they do better fit his own phantastical deuise. Out of these places thus mangled and maimed, thus chopped & changed, he gathereth this notorious lie. *Bellarmine saith the same*

that

that we hold, that the ſpirit of God inwardly working in our hearts by the Scriptures themſelues, which we find to be moſt perfect, conſonant, true, of ſingular maieſtie doth teach vs which is the word of God. For if it be not a lie, & that a knocker, adorned with notable corruptions the more to grace it, I report me to that, which hath and ſhalbe ſaid, and to the indifferent iudgment of any.

The ſecond vntruth, of which I meane here eſpecially to ſpeake of, is, where he ſaith, *Bellarmine maketh no mentiō of the church at all.* For moſt falſe it is, ſeeing in the ende of the firſt chapter, immediatlye before he beginneth to encoūter *Swenckfeldius* and the *Libertines*, he ſuppoſeth the authority of the Church, & layeth that for his grounde worke before hand. *Illud inprimis ſtatuendum, Prophetico⁹ & Apoſtolicos libros iuxta mentem eccleſiæ Catholicæ & olim in concilio tertio Carthaginenſi cap. 47. & nuper in Concilio Tridēntino Seſ. 4. explicatam verum eſſe verbum Dei & certam ac ſtabilem regulam fidei.* *That firſt of all* (quoth he) *is to be ſet down for a grounde, that the bookes of the Prophets & Apoſtles be the true worde of God, and a certaine & ſtirme rule of faith, according to the minde of the Catho-*

Lib. 1. de Scriptura cap. 1.

Catholicke Church, both declared long since, in the third de Councell of Carthage, the 47. chapter: and lately in the Councell of Trent, in the fourth Session. And after he hath argued against *Swencfeldius* and the *Libertines* in the second and third chapters, and prooued that the Canonical scripture is the word of God, in the fourth, where hee commeth to dispute which bookes be Canonicall, against other newe teachers of our time, that by the rasor of the spirit, shaue some away from the corps of canonicall Scripture (as the histories of *Toby, Iudith*, the *Machabees*, & some others) he prooueth all by the authority of the Church, that is, of the auncient fathers and Councelles as is euident to such as peruse his booke: and what his minde is herein, he expresseth in an other place more plainly in these wordes. *Quæ sit vera scriptura, & quis verus eius sensus non possumus scire, nisi ex testimonio veræ ecclesiæ, vt Augustinus docet.* *We cannot knowe which is true scripture, and which is the true sence thereof, but by the testimony of the true Church, as Augustine teacheth.* And againe, *Scripturæ pendent ab ecclesia, non contra vt sepe diximus.* *The Scriptures*

Lib. 4. de notis ecclesiæ cap. 2.

Lib. contra epist. fundam. cap. 5.

Ibidem. *Scriptures depende vpon the Church, and not contrary wise as we haue said.* But what neede more testimonies, when *M. Willet* though he denie it in his former wordes, yet in the same place a little before, he confesseth it plainely. *Our Papistes of latter time* (quoth he) *say that the Scriptures themselues are perfect, sufficient, authenticall: but that to vs it appeareth not so, neither are we bound to take them for Scripture, without the authority of the Church*: So Canus, Bellarmine, Stapleton. *So that in respect of vs, the Church hath absolute authority, to determine which is Scripture, which not.* Very well: *Bellarmine* then by his owne confession, maketh mention of the testimony of the church, which is contrary to his former wordes, where he denied the same: by which also wee learne once more, that *M. Willet* foulye slandereth him, when hee blusheth not to say, that in the question how we know which be Canonical Scriptures, he holdeth as they doe. And thus wee haue not only conuinced *Master Willet* guiltye of a contradiction (which principallye was intended) but also of malitious vntruthes, and falsifications.

Pag. 34. of the former edition, & pag. 28. of the latter.

Canus loc. com. lib. 2. cap. 8.

Stap. lib. 9. doct princ. cap. 1.

II The

II

The ſecond, is found pag. 321. of the former edition, and pag. 263. of the latter: where ſpeaking of the marriage of eccleſiaſticall perſons, he hath theſe wordes. *Thus we ſee, that in times paſt, marriage was lawfull for all men, vntill Pope* Nicholas *the ſeconde*, Alexander *the ſeconde, and* Gregory *the ſeauenth, that* * *notable Sorcerer and adulterer: for theſe three comming togither, one not long after another, beganne by publique decree, to reſtraine Prieſtes marriages.* I omit here how iniuriouſlie hee ſnatcheth at that bleſſed Pope *Gregory*, whome generallye all the Hiſtoriographers, and writers of that time, and many of them Saintes in heauen, do highly commend. Concerning the matter in queſtion, a ſhameleſſe vntruth it is, that marriage was lawfull for all men, vntill the time which he ſpeaketh of: for a French Miniſter called *Bartrand de Loque*, in his *Diſcourſe of the Church*, tranſlated into Engliſh by *Tho.*, and printed for *Thomas Man* 1582 telleth vs the contrary, in theſe wordes. *The Councell of Neoceſaria and of Maience, and the*

* Or elſe he is a notable lier.

Anſelm. epiſt. 8. Marianus Scotus lib. 3. Chron. ab anno 1075. Guitmundus li. 3. de Euchar &c

the second Councell of Carthage, did forbid marriage to the Ministers and Elders of the Church. All which Councels were longe before the time he mentioneth, and that of Neocesaria, some hundreds of yeares: and the thing it selfe is so sure and certaine, that *M. Willet* himselfe confesseth in the very same page, *that Gregory the first enioyned his clergie to liue single.* And therefore true it is not, that marriage was lawefull for all men, vntill the age of *Gregory* the seauenth: for in our order of counting, I thinke the first is before the seauenth: but such an intollerable longing he had, to tell the fabulous tale of *S. Gregories* fishing, and catching of sixe thousande young childrens heades (for all the other bones of likelyhoode the fishe had eaten vp) that not looking to his feete, he is slipt into a pittifull contradiction: and so hee hath fisht faire, and catcht a frogge. And a fewe leaues after, in his former edition, he citeth this Canon out of the Affrican Councel, celebrated before the daies of *Gregory* the first. *Placuit Episcopos, Presbiteros, Diaconos, ab vxoribus continere.* It pleaseth vs, that Bishoppes, Priestes, Deacons,

Pag. 329.

Can. 37.

Deacons, abſtaine from wiues, not frō their wiues, as he corruptly tranſlateth: for the word *their*, is not there to be found, & though it were, yet I thinke the decree woulde not much content him. This Canon, I knowe not how, is left out in his laſt edition, yet can I not denye, but that hee hath made plentiful reſtitution, ſeing he hath in it, diuers other thinges, concerning this point, not found in the former. For intreating more at large of the marriage of eccleſiaſtical perſons he maketh Pope *Siricius* (who liued ſixe hūdred yeares before *Nicholas* the ſeconde *Alexander* the ſecond and *Gregory* the ſeauenth) the firſt that commanded them to liue ſingle. *By this it is euident* (quoth he) *that this iniunction of ſingle life, firſt proceeded from* Siricius. But more euident it is, that he palpably contradicteth himſelfe: for how was it lawful for al men to marry vntill thoſe three Popes times as hee ſaith, when as he confeſſeth, that *Gregory* the firſt, and *Siricius* forbad clergy men marriage, many ages before. Other his lies and mad trickes, which rauiſhed in the zeale of his ſoule, he committeth in

Pag. 266. of the latter edition.

pleading for eccleſiaſticall wiuing, I willingly let paſſe, ſeeing it is not for my purpoſe. and time ſerueth not to trace him in all his crafty iumpes, doublinges, and turninges.

III

The third, is pag. 83. of the former edition, and pag. 63. of the latter: in theſe wordes. *We will take a little paine, briefly to touch the Authors of many ſuperſtitions in Popery, and of their erroneous and hereticall opinions &c.* Teleſphorus (quoth he) *brought in the Lenten faſt.* Calixtus *inſtituted the foure Ember faſtes in the yeare:* Higinus *brought in Chriſme.* Of which three, *Calixtus* liued about fourteene hundred yeares agoe. *Teleſphorus*, & *Higinus*, almoſt an hundred yeares before, and ſo in the time of the Apoſtles, or at leaſt of their ſchollers: and therefore by any moderate cenſure, as I thinke, not like to bee the Authors of ſuperſtitious and falſe doctrine. But what neede more wordes in a matter ſo plaine? when himſelfe confeſſeth, that *S. Auguſtines* argument againſt the *Donatiſtes*, drawne from the ſucceſsion of the Biſhoppes

Biſhoppes of Rome, is good and ſound: for this anſwere of Bl: *Philpot* (as he calleth him) hee giueth to that argument, *But if you put to ſucceſſion of Biſhoppes, ſucceſſion of doctrine withall, as it was in* Auguſtines *time, when hee vſed this argument againſte the* Donatiſts, *it is a good proofe*. The doctrine then which the Biſhoppes of Rome had, and taught, vntill the daies of *S. Auguſtine*, came from Chriſt, and *S. Peter*, as their ſucceſsion did: & ſo conſequently, the doctrine of Lent, Ember faſtes, and Chriſme, was not deuiſed by them, vpon whome he doth father it, nor yet is it erronious and hereticall, as before hee did tell vs. See howe *M. Willet* can not only vtter vntruthes, but alſo ſay, and vnſay, as beſte ſerueth for his purpoſe, Pag. 88. of the former edition, & pag. 69. of the latter.

IIII

The fourth, is pag. 90. of the former edition, and pag. 70. of the latter: where he laboureth to proue that wee haue diſſentions amongeſt vs: and becauſe *Bellarmine* anſwereth, that they be not in materiall pointes, or ſuch thinges as ap-

pertaine to faith, thus he commeth terribly vpon him. *I marualle hee blusheth not thus to say, him selfe knowing the contrary: Is it not a substantiall point, and belonging to faith, to know which bookes are canonical Scripture, which are not.* And yet elsewhere he saith, *To know euery particular booke of Scripture to be canonicall, is not simply necessary to saluation: seeing many godly learned men, haue doubted of some bookes, who God forbid, but might notwithstanding be saued.* How be these sayinges in charity, and agree togither: for if it bee a substantiall point belonging to faith, to knowe which bookes are canonicall Scripture, which are not, then simplye necessary to saluation: and if not simplye necessarye to saluation, then no substantiall point belonging to faith.

Pag. 56. of the former edition, & pag. 44. of the latter.

V

The fift, is pag 695. of the former edition, and page. 620. of the latter: where he saith, that *Luther was an excellent instrument, stirred vp of God, to set foorth his truth.* And yet *Luther* himselfe, who had best cause to knowe, confesseth, that he was stirred vp by the Diuell against the Masse.

Masse. The whole disputation is written by himselfe, and extant in print, and the thing so certaine, that none can with any colour gainesay so knowne a verity. And though *M. Willet* heere extolleth him for one stirred vp of GOD, to set forth his truth, yet in other partes of his bookes, forgetting himselfe, hee singeth a contrary song, abaseth him for an erronious Master, and teacher of false & hereticall doctrine. For fiirst, he signifieth plainly, that *Luther* held, that obstinate Heretickes coulde not bee punnished by death, which opinion hee reputeth for false, and contrary to the Scriptures. Secondly, *Luther* helde the Reall presence, as none can deny, and *M. Willet* insinuateth sufficiently, when he saith that the * *Lutherans* are of that opinion: and yet doth he score vp this doctrine for erronious and hereticall. pag. 598. of the former edition, and pag. 506. of the latter. Lastly, whereas *Bellarmine* saith that *Luther* teacheth that a woman, or a boy, maye as well absolue in the sacrament of Pennance, as a Bishoppe or a Priest, *M. Willet* giueth him this answere.

Lib. de missa angulari, & consecratione sacerdotum in Tomo 6. Germ. Ienensi. fol. 28. & tom. 7. Wittenberg. fol. 443.

Pag. 397 of the former edition, & pag. 330 of the latter.

* Pag. 617. of the former edition & pag. 536. of the latter.

Lib. 4 de notis ecclesiæ cap. 9.

In Tetraſt. pag. 65. of the former edition, & pag. 92. of the latter.

Luther is belyed by the Ieſuite, hee ſaieth onlye, that where a Prieſt cannot be had, there a Chriſtiã man or woman, may ſtand in as good ſteede, but he maketh no mention of boies: Fox *pag.* 1281. *art.* 13. *condemned by* Leo *the tenth. By this we may ſee, what ſmall credit is to bee giuen vnto the Ieſuite, in citing, and quoting the opinions or ſayinges of Proteſtantes. Secondly, we acknowledge no Sacrament of Pennance, and therefore whatſoeuer* Luther, *thought of that Sacrament, it is no matter to vs.* Bellarmine is heere pitifully ſhaken vp by *M. Willet,* for belying of *Martin Luther,* but howe doth hee prooue that he hath ſlandered him? forſooth by the authority of Father *Fox:* & what if *M. Willet* belyeth Father *Fox?* for ſure I am, that he can performe as great a matter as that, (and the booke was not at hande when I wrote this) or what if Father *Fox,* playeth ſome crafty tricke? (for ſuch animals are full of ſleightes) One thinge am I ſure of, that heerein more credit is to be giuen to *Bellarmine,* especially becauſe our owne countryman *Roffenſis* writing againſte that thirteenth article of *Luther,* maketh mentiõ not only of a woman, but alſo of a boy: and

In aſſertionis Lutheranæ confutatione art. 13.

& what maruaile is it, that *Luther* ſhould attribute ſo much authoritye to a boy, when as he thinketh, that if the Diuell him ſelfe ſhoulde miniſter the Sacraments, that they might be fruitfull and effectuall. For ſo *Bellarmine* chargeth him, and quoteth the place, where that doctrine is to be founde, to witte, in his booke *Of priuate Maſſe, and the vnction of Prieſtes, publiſhed in the yeare* 1534. & ſurely had *Bellarmine* herein iniured *Luther*; I can not thinke, that he coulde haue paſſed *M. Willets* nimble fingers, without ſome nipping *notandum*: ſeeing hee writeth againſt him, and ſo often reprehendeth him without all cauſe. But to come to the point. *Luther* taught that a woman may abſolue as well as a Prieſt, & that Pennance is a Sacrament: what ſaith *M. Willet* to this? Marry he denyeth that any Prieſtes haue authoritye to forgiue ſinnes: and therefore I thinke he will not graunt in haſt, any ſuch power to women, and he that reproueth it in vs, for the hereſie of the *Pepuzians*, to ſuffer women in time of neceſsitye, to baptiſe, muſt much more condemne *Luther*

Lib. 1. de Sacram. cap. 24.

Pag. 313. of the former edition, & pag. 253. of the latter.

In his Teſtraſt pa. 79. of the former edit. &

pag. 108. of the latter. ther of the same heresie for authorizing women in the Sacrament of Pennance, to absolue from sinnes. And as for the

Pag. 706. of the former edit. & pag. 624. of the latter. Sacrament of Pennance, he vtterly reiecteth it, noting vs of erronious and false doctrine for that very point, and leaueth *Luther* in the plaine field: for as before was said, hee turneth him off in this manner, *We acknowledge no Sacrament of Pennance, and therefore whatsoeuer* Luther *saieth of that Sacrament, it is no matter to vs.* Seeing then *Luther* taught, that obstinat Heretickes might not be punnished by death, that Christ is really present in the Sacrament, that women maye absolue men from sinnes, & that Pennance is a Sacrament, as *M. Willet* cannot deny, & yet condemneth all these opinions as false, erronious, and contrarye to the worde of God: how can he defend him selfe from a contradiction, making Luther *an excellent instrument, stirred vp of God, to set foorth his truth.*

VI

The fixt, is founde pag. 722. of the former edition, and pag. 648. of the latter:

ter: in theſe wordes. *It is vntrue, that auricular confeſsion hath beene of auncient time vſed in the Church: in* Chryſoſtomes *time it was not*, and yet a little before, hee ſaith the cleane contrarye. *Publique confeſsion* (quoth he) *was not then by* Nectarius *abrogated, but continued longe after in vſe in the Church: it was therefore priuate confeſsion, which he remoued, whereunto*, Chryſoſtome *afterwarde agreed*. Then belike auricular or priuat confeſsion, was in vſe in the time of *Nectarius*, and before, or elſe he could not haue abrogated the ſame. Howe then is it not auncient? and howe is it true, that it was not in *Saint Chryſoſtomes* time, that is ſo auncient, as hee woulde haue his Reader to thinke? ſeeing *Nectarius* was before *S. Chryſoſtome*, as himſelfe in the former wordes confeſſeth. A lie alſo it is, that *Nectarius* abrogated priuate confeſsion, and retayned publique ſtill: for that he did the cleane contrary, will ſounde more probable in any indifferent eare, but mine intent is not here, to hunt all his lies, no not thoſe that riſe vp before me, but eſpecially to chooſe ſome fewe, maintainable for ſuch, vnder

Pag. 724. of the former edit. & pag. 650. of the latter.

der his owne hande and ſeale.

VII

The ſeauenth contradiction, is pag. 769. of the former edition, and pag. 715. of the latter: where he ſaith, *that Chriſme was brought in longe after the Apoſtles time, by* Silueſter, *who is reported by* Damaſus, *to be the deuiſer of Chriſme. Damaſus* is belyed, for he hath not any ſuch thing, as *M. Willet* layeth to his charge: he ſaith onely, that *S. Silueſter* did ordaine, that ſuch as were baptized, ſhoulde be annoynted with Chriſme, on the toppe of the head, which is far different from his falſe imputation, to wit, that he was the deuiſer of that holye vnction. Authors alſo more auncient then *S. Silueſter*, make mention of Chriſme: as *S. Cornelius* that reproueeth: *Nouatus* the Hereticke, for that after baptiſme he receaued not *the ſeale of Chriſme* and other teſtimonies no leſſe auncient might be alleadged, but that *M. Willet* himſelfe diſchargeth vs of that labour, when he ſaith that *Hyginus* (who liued ſtraight after the Apoſtles) *brought in Chriſme*. For thoughe falſe

In vita Silueſtri.

Epiſt. ad Fabianum apud Euſeb 6. hiſt. cap. 33.

Pag. 84. of the former edition, & pag. 63. of the latter.

falſe it be, that he brought it in (and *M. Willet* doth not otherwiſe prooue it, then with the name of *Kemnitius* the *Lutheran*, noted in the margent) yet ſufficient it is to prooue that *S. Siluester* was not the deuiſer of it, as before hee enſormeth his Reader.

VIII

The eight, is in his Epiſtle Dedicatory, of his fourth booke: where writing againſt vs, thus hee layeth about him, with his rude and ruſtie eloquence. *They are obſtinate and wilfully ſettled in their ignorance, and frozen in the dregges of their ſuperſtition, that although Scripture, reaſon, antiquitye, doe all make againſt them, yet are they reſolued, to wallowe like dirty ſwine, ſtill in the mire of their ſuperſtitious ignorance.* Such collations as theſe, doth the ſpruſe Miniſter poure foorth, when hee hath well warmed his entrals, with the liuely liquor of *Luthers* fift Goſpell: and in an other place thus he writeth. *Our faith, is the auncient Catholicke Apoſtolicke faith, reuealed by Chriſt, preached by the Apoſtles, profeſſed in the Church many hundred yeares after, ſealed with the bloud of Martyrs: and this auncient freehold of our faith, they*

Pag. 690. of the former edition, & pag. 617. of the latter.

they shall neuer bee able to driue vs from. By which wee see, that as hee challengeth Scriptures, and reason for themselues, so likewise the auncient Fathers, & accounteth them for their freeholde: *M. Witakers* indeede, doubteth not to saye, that they allowe of the Fathers of the first 600. yeares, as *M. Iewell* did, and that this is the common opinion of all English Protestantes. *Ea est nostrum omnium professio, idem omnes pollicemur, fidem non fallemus*. *That we professe all of vs* (quoth he) (that is, to stand to the Fathers of the first six hundred yeares as *M. Iewell* offered in his challenge) *we doe all promise the same thing, we will not breake our worde*. And this *M. Fenton* ratifieth also with his consent: and therefore I maruaile not, though *M. Willet* that desperatly ventureth vpon many other thinges, doth set also a terrible face vpon this, seeing it is agreed amongst them all, and a receaued doctrine in theire congregation. Which yet as I suppose, & their deedes shewe, they woulde haue to bee vnderstoode, with this *prouiso* (to warde afterclappes) that this decree shall be but in the

Againste Campian rat. 5.

Againſt M. Ablaſters Motiues pag. 4.

the nature of a coppy holde, at the will of the Lorde, and that they may repeale it as occaſion ſhall bee offered: and ſo braue and blade it out, with the countenance of antiquity, when the credit of the Fathers, maye ſerue to grace their newe religion: and roundly to reiecte them, as men ſubiecte to error, when their authority may wound their cauſe, and ſo like *Egiptians*, faſte and looſe as they pleaſe. This is theire manner of proceeding, and this courſe taketh *M. Willet:* and therefore, though boldly he auoucheth, that *Scripture, reaſon, antiquity, doe all make againſte vs*, and *that many hundred yeares after Chriſt, their faith was profeſſed*, yet is it but a coppy of his countenance, and he will neuer ſtande to it: for that venerable antiquity, diſplay their coulors in our quarrell againſt them, (and ſo conſequently, both Scripture & reaſon) I will make plaine, not only by the confeſsion of other Proteſtants, but alſo of *M. Willet* himſelfe: for ſuch a quality he hath, that what hee affirmeth in one place, he vſeth often to contradicte in an other.

Caluin

Pag. 655. of the former edition, & pag. 620. of the latter.

Caluin and *Luther excellent instruments* (as he termeth them) *stirred vp of God, to set forth his truth*, (though they agree together like Dogges and Cattes) confesse plainely, that antiquity concerning diuers questions now in controuersie, beleeued as wee doe. *Caluin* for example saieth, that the auncient Fathers vsed

Pag. 11. those ceremonies in baptisme which we
Pag. 18. practise; that they prayed for the dead;
Pag. 33. reserued the Sacrament; and had auri-
Pag. 42. cular confession; as before hath beene noted: and diuers other such like testimonies of his, might be produced. That *Luther* also is of the same opinion, no doubte can bee made, seeing for that cause he speaketh so saucily against antiquity. Basilius *nihil valet, totus est Monachus &c.* Basil *is nothing worth, he is wholly a*

In colloquijs conuiualibus cap. De patribus ecclesiæ. *Monke &c.* *Nullum scio cui eoque infestus sum ac* Hieronimo, *nam tantum scribat de ieiunio, de delectu ciborum, de virginitate. I knowe not with whome I am so angry, as with* Hierome, *for he writeth only of fasting, of abstinence, of virginity.* *Diabolus* Gregorium *in dialogo suo crasse decepit, The Diuell did grossely deceaue* Gregory *in his Dialogues.* This rayling

Ca. de Sacrast. Theol. In Colloq. German. fol. 499.

spirit

ſpirit of *Luther* againſte venerable antiquity, doth argue plainly, that they bee not his friends, but fauourers of our Catholicke religion: eſpecially ſeeing hee reproueth thē for thoſe thinges, which we allowe, and they deteſt. If I ſhould here proſecute what other Proteſtantes write in this kind, it were neuer to make an ende, wherefore to paſſe ouer the reſt, let vs heare howe *M. Willet* entangleth himſelfe, granting vs the Fathers, whom before he challenged for his ſide. That hee doth giue vs the Fathers, is manifeſt by this, for whereas he hath vndertaken the confutation of *Bellarmine*, who in matters of controuerſie, plentifully citeth againſt Proteſtants, ancient Councels & Fathers, yet very ſeldome doth he put downe any of thoſe authorities: which both bewrayeth the inſufficiencie of his booke, and manifeſtlye proclaymeth antiquity on our ſide, whē as ſilence giueth the generall anſwere to them all. For example, that it is lawfull to pray to Saints, beſide the Councell of Calcedon, allowed by act of Parlament, hee alleageth fiue and twentye Fathers,

Fathers, some Greeke, and some Latin, the latest of which, liued a thousande yeares since. That the reliques of Saints, as their bodies, bones, &c. maye haue their due reuerence and adoration, beside some ancient Coūcels, he prooueth by the testimonye of twentye Fathers, Greeke, and Latin, of the same antiquity. That it is lawfull and good, to goe in pilgrimage to holy places, he produceth the antiquity of ten Fathers, for time and place, like to the former. That there is a Purgatory, he maketh plaine, by the testimonye of twelue Fathers, some of the East, and some of the West church, the latest of which, liued a 1000. yeares since. All which testimonies, *M. Willet* turneth roundly ouer, and giueth the same answere, that *Baal* did to his suppliant seruants, and that is iuste nothing at all: and with the like dexterity and force of learning, doth hee behaue himselfe in other questions. Nay that which is more, whereas he speaketh very reuerently of *Foxes* late Martirs, and preferreth them before our vvhole Church put togither, concerning anye

3 Reg. 18. ver. 26.

Pag. 51. of the former edition, & pag. 40. of the latter.

pointe

pointe of the christian faith: yet is he so bolde as to nick-name antiquity, calling the allegation of the Romane Councell, vnder *Saint Siluester*, that liued thirteene hundred yeares agoe, *The vaine shewe of Moth-worne antiquity*. The translation also of our Latin Bible, partly donne by *S. Hierome*, partly by him corrected, and partly receaued and kept from an other most ancient edition, highly commended by *S. Augustine*: yet *M. Willet* disgratiously termeth it *an olde blinde Latin translation*, such a tooth he hath against antiquity: and whereas *Bellarmine* thinketh it a probable opinion, that Antichrist shall be of the tribe of *Dan*, because many ancient and learned Fathers so held, namely *S. Ireneus, Hippolitus, Ambrose, Augustine, Prosper, Theodoret, S. Gregory*, as before hath beene noted. *M. Willet* without euer straying of curtesie, calleth them in plaine English, Heretickes. *It is a very fable and couſening deuise of Heretickes* (quoth he) *to make men beleeue, that Antichrist shall come of the tribe of Dan*. Out of which as wee learne, that his reuerent speach of yesterday Doctors, argueth

Pag 305. of the former edit & pag 240. of the latter.

2 De doct. Christ. c. 4. Pag. 630. of the former edit. & pag. 554. of the latter.

Pag. 148.

them to be our enemies, & their friends: so by his scoffing and hereticall demeanor against antiquity, any may gather, that the Fathers be enemies to Protestants, and Patrons of our Catholicke faith. This which hath beene saide is plaine enough, yet we haue an other argument farre more cleare: and that is, his owne directe and open confession, better proofe then which, in this case, neither I can bringe, nor any with reason desire.

1 First therefore, he graunteth that *S. Augustine*, and *S. Gregory*, the conuerters of our countrey from Paganisme to the faith of Christ a thousande yeares since, were of our religion: when as hee calleth them *Popish Diuines, the Captaines, Ringleaders, and first Fathers of superstition.* Which confessiō of his, prooueth plainly, that our lande was conuerted to the Catholicke religion, and not to *Caluins* Gospell: and so consequentlye, that not only our faith was then taughte by *S. Gregory*, but also by all his predecessors, except he can prooue, that *S. Gregory* beganne it (for naked affirmation is no

In his Tetraſt. pa. 91. of the former edit. & pag. 122. of the latter.

no ſufficient probation) or tel vs, what other Pope of his predeceſſors hee was, that did degenerate from his holy anceſters, and who they were at that time zealous of truth and Gods glory, that oppoſed themſelues, and ſtoode in defence of the purity of the Goſpell.

2 Secondly, one *Aerius* was noted by *S. Epiphanius*, and *S. Auguſtine*, for an hereticke, becauſe hee denied oblation and prayer for the dead, as before hath beene ſaid: what anſwereth *M. Willet?* *We deme not* (quoth hee) *but that diuers of the auncient writers, did incline too much this way, to maintaine and commende prayer for the deade.* Hereſ. 75. Hereſ. 53. Pag. 18. In Tetraſt. pag. 69. of the former edition, & pag. 97. of the latter.

3 Thirdlye, concerning the ſingle life of the clergye hee can not denye, but that *Gregory* the firſte, and Pope *Siricius* taught as we do, as before hath bin handled. Pag. 160. and 161.

4 Fourthly, *Vigilantius* is reproued by *S. Hieroms*, firſt, for denying of reuerence to reliques. Secondly, for denying of prayer to Saints. Thirdlye, for maintayning, that eccleſiaſticall perſons might lawefullye marrye wiues. In his Tetraſt. pag. 71 of the former edit. & pag. 99. of the latter.

Fourthly, for teaching that it was not expedient for a man, to giue all his riches to the poore. All which opinions, Catholickes condemne in *Vigilantius*, as hereticall: Proteſtants imbrace and defend, as Apoſtolicall. But what ſaith *M. Willet*? Did *S. Hierome* beleeue as wee doe or noe? He neither doth nor can deny but that he taught our faith, and wrote in defence thereof, againſt *Vigilantius*: marry ſtoutly hee denyeth, that they be any hereticall opinions: and to giue ſome colour to a bad cauſe, hee alleageth either ſome text of Scripture, or haleth in ſome ſentence of *S. Auguſtine* in fauour of him ſelfe: but both Scripture & *S. Auguſtine* are abuſed, as might quickly be ſhewed were it neceſſary, (& one of his ſentences cited out of that holy Doctor againſt prayer to Saints, ſhall afterward be examined, the egregious falſification whereof, ſhall ſufficiently declare howe truely, hee produceth the Fathers authorities) But my purpoſe is here, only to prooue, that *S. Hierome* beleeued then as we doe nowe, which hee graunteth, and ſo giueth vs that holye Doctor:

In his Tetraſtilon pag. 71. of the former edition, & pag. 69. of the latter.

Doctor: when hee can obtaine at our handes, that either Scriptures, or *S. Auguſtine* make for them, let *Saint Hierome*, a Gods name bee reiected. But what man of ſence and reaſon can thinke, that *S. Hierome*, ſo holye and learned a man, woulde euer haue written ſo ſeuerely againſt *Vigilantius*, concerning theſe foure points, had not his doctrine bin ſtrange and new: or that either *S. Auguſtine*, that imployed his time and learning, in defence of truth, and warring againſt falſe doctrine: or ſo many and holy learned men, as liued at that time, and enriched the Church with their worthye monuments; woulde euer haue ſuffered *Saint Hierome* vncontrolled, if he had ſo vehemently oppugned that faith, which both they, and the whole Catholike Church, did then teach and maintaine. Wherefore ſeeing *S. Hierome* was neuer noted by any, concerning thoſe foure pointes, which hee condemned in *Vigilantius*, a moſte euident demonſtration it is, that both *S. Auguſtine*, and the reſte of ſuch Doctors as then flouriſhed, beleeued as *S. Hierome* did, and wee nowe doe: and

in particular wee haue iuſt cauſe ſo to thinke of *S. Auguſtine* by reaſon of that friendſhippe which was betwixt them as the intercourſe of familiar letters, yet extant in their bookes doth abundantly witneſſe.

5 Fiftly, *M. Willet* telleth vs, that he will *touch briefely the Authors of many ſuperſtitions in Popery, and of their erronious and hereticall opinions.* And among others he ſaith, that *Teleſphorus brought in the Lenten faſt*, Calixtus *inſtituted the fower Ember faſtes*, Higinus *brought in Chriſme:* which three Popes & holy Martyrs liued ſtraight after the Apoſtles, at which time all do generally graunte, that true religion flouriſhed: Wherefore if theſe ſo auncient Fathers beleeued in theſe thinges as we do, and not as our aduerſaries teach, who can deny venerable and Apoſtolical antiquity to fight in our quarrell againſt them.

Pag. 83. and 84. of the former edition, & pag. 63. of the latter.

6 Sixtlye, *M. Willet* and the Proteſtants defend, that the baptiſme of *S. Iohn*, and of our Sauiour Chriſt, was al one, & of the ſame vertue and efficacie: wee vterlye deny it. On whoſe ſide ſtandeth antiquity, *M. Willet* confeſſeth on ours.

Auguſtine

Augustine (quoth he) *graunteth that the proper ende and scope of* Iohns *baptisme, was for remission of sinnes, who not withstanding being caried away with the error of that time, doth elsewhere put some difference betweene the baptisme of Iohn, and Christ.* That there was therefore a difference betwixt the baptisme of *S. Iohn*, and the baptisme of Christ, *S. Augustine* not onelye holdeth, but the Church that then flourished, which he calleth *the error of that time*. Yea saieth *M. Willet* but *S. Augustine* graunteth that *the proper ende and scope of* Iohns *baptisme was for remission of sins*. That he abuseth *S. Augustine* I make no doubt: for is it like that *S. Augustine* was contrary to himselfe? or dissented frō the common & receaued opinion of that time? One thinge am I assured of, that the fift booke of *S. Aug. de bap. cont Donat. cap.* 14. which he citeth, is alleadged by *Bellarmin* for the contrary opiniō, but lack of the Author, gaue not leaue to any further examination. Pag. 195. of the former edition, & pag. 504. of the latter. Lib. 1. de bapt. ca. 21.

7 Seuenthly, the Protestants vtterly mislike the profession of virginity, wee highly extol it, & of our opiniō, was antiquity, that perswaded women vnto it,

as *M. Willet* out of *S. Augustine* declareth in these wordes: *The* Manichees (quoth he) *tooke occasion hereby to insult against Catholickes, because they admitted so many Virgins to the profession of single life: Certatim ad hanc professionem eas incitatis suasionibus vestris, vt iam pene maior in ecclesijs omnibus Virginum apud vos quam mulierũ numerositas habeatur. Aug. cont. Faustum 30. 4. Ye labour* (say the *Manichees*) *to drawe women of euery hand to this profession by your perswasions, that nowe in your Churches, the number of professed Virgins, exceedeth the number of women. And hereby the* Manichees *that extolled virginitye, and condemned mariage, were induced to thinke, that the Catholicke Bishoppes were also of their opinion.* What the *Manichees* thoughte, or not thought, it importeth little: for as certaine it is, that the Fathers condemned not marriage, so certaine also, that they allowed of the profession of single life & virginity, as *M. Willet* here confesseth, citing *S. Augustine* for that purpose: and so were of our Catholike religion in this pointe, and not of the Protestants opinion.

Pag. 367 of the former edition, & pag. 304 of the latter.

8 Eightly, we acknowledge and beleeue,

beleeue, that Christ descended into that part of hel, which is called *Limbus patrum*, and deliuered from thence, the soules of *Abraham*, and the Patriarches, and other faithfull people, that were there kept, expecting the redemption of mankinde. The protestants generallye reiect it, as an olde wiues fable, & heretical doctrine: yet doth the auncient Fathers giue sentence for vs. *Wee confesse* (saith *M. Willet* in his newe edition) *that the Fathers for the most part of them, especially the later sort of them, to haue beene in this error.* He woulde yet faine qualifie the matter, & make vs beleeue, that all the auncient Fathers, though not so, but only some, and that they were especially the later, that embraced that doctrine: when as *Bellarmine* citeth for proofe thereof sixe and twenty Fathers, some Greeke, some Latin, the latest of which, liued a 1000. years since, to al which, he giueth his vsuall mumming answere: and for the contrary opinio, he bringeth only *Origē*, with what sincerity I knowe not, the book being not at hand: & his dealing is such that it giueth iuste cause of suspition, Pag. 353.

pition, especially, because most certaine it is, that *Origen* beleeued herein as wee doe, as these wordes of his doe testifie. *Vnigenitus filius pro salute mundi vsque ad inferna descendit, & inde Protoplastum reuocauit: Quod enim dicit ad latronem, Hodie mecum eris in Paradiso, non hoc illi solum dictum, sed etiam omnibus Sanctis dictum intellige pro quibus in inferna descendit. The only begotten sonne, for the saluation of the worlde, descended euen into hell, and deliuered* Adam *from thence: for that which he saith to the thiefe, This day thou shalt be with me in Paradise, vnderstande not this to bee spoken onely to him, but also to all the holye, for whome hee descended into hell.* Beside, that worke vpon *Iob* which he citeth, is not *Origens*, as is noted by learned men, but rather some *Arrians*, and so nothing preiudiciall to the Catholicke veritye. Wherefore not only the most part of the Fathers, as he saith, but all of them, yea *Origen* also beleeued as wee doe, that Christ in soule, descended into that part of hell, called *Limbus patrum*.

Homil. 15. in Genes.

9 Lastly, there is no doctrine maintayned by vs, which they thinke more absurd, and abhominable, then the Reall

all presence: and yet doth *M. Willet* assure vs, that all antiquity beleeued as we doe, for a thousand yeares after Christ. True it is, he would faine proove, that our opinion of the Reall presence is but new, and neuer heard of, befor the time of *Berengarius*, but as *Balam* deceaued *Balaac*, when he blessed those whom he expected, he should haue cursed: so doth *M. Willet* deceaue his brethren, if they thinke that hee proueth our opinion of the Reall presence to be new, seeing hee prooueth euidently e, that it commeth from Christ and his Apostles: for the truth hereof, let vs heare him tel his own tale. *We must vnderstande* (quoth hee) *that this their deuised and forged opinion of the Reall presence of Christe, is of no antiquity in the church neither was there any questiō about it, for a* 1000 *yeares after Christ, til the time of* Berengarius, *who lued about An.* 1060. *who was sore troubled for maintayning the truth, against the carnal presence, & vnder Pope* Leo *the ninth, &* Nicholas *the second, was constrayned twise to recant.* Out of these wordes wee learne, that there was neuer any questiō concerning the reall presence of the sacramēt, vntill the Numb. 22.

Pag. 607. of the former edition, & pag. 523. of the latter.

the time of *Berengarius*, which was a 1060. yeares after Christ. Very well: That doctrine then which Christ and his Apostles taught, descended without any alteration or change at all, to the verye time of *Berengarius*. most true saith *Master Willet*. I demande then of him, what doctrine that was, whether the Reall presence as we beleeue, or not, as our English Protestants teach: If hee say, that the Apostles and their posterity, taught the Reall presence as we doe, vntill *Berengarius* time, I haue that which I desire: but if he deny it, and say, that the Apostles and their successors vntill *Berengarius*, taught not the Reall, or as he speaketh the Carnall presence: then woulde I knowe why *Berengarius* was so sore troubled, & forced to recant twise, as *M. Willet* affirmeth: *for maintayning the truth against the carnall presence* saith he. Is it euen so, the doctrine then of the Reall presence, was generally beleeued, before that *Berengarius* taught the contrary, otherwise how coulde he haue fallen into any troubles at all, if his doctrine had beene consonant to that which was receaued

ceaued before? Wherefore, seeing *M. Willets* discourse enformeth vs, that *Berẽgarius* taught against that doctrine which was before his time, assureth vs also, that the doctrine which was before his time, came from the Apostles, telleth vs lastly, that *Berengarius* taught againste the Reall presence, consequentlye, hee confesseth, that the Catholike doctrine of the Real presence, was alwaies taught from the Apostles age, vntill the time of *Berengarius*, which is the thinge that I intended to prooue.

I leaue now to indifferent iudgment, *whether antiquity maketh against vs*, as *Master Willet* boldlye auoucheth, when as not only the two Patriarches of the Protestants, *Luther*, and *Caluin*, tell vs the contrary: but also himselfe sufficiently bewrayeth, when to the p'entiful authorities of Councels, and Fathers, alleadged by *Bellarmine*, silence giueth a speedy answere: more openly discouereth, when he entertayneth antiquity with scornefull scoffes: moste plainely confesseth, when he graunteth *S. Augustine* our Apostle, and *S. Gregory*, to haue bin Papists:

and

and that concerning praier for the dead, reuerence of reliques, inuocation of Saints, single life of the clergy, voluntary and monasticall pouertye, Lenten fast, Ember daies, Chrisme, the diuersitie of *S. Iohns* baptisme from Christes, the profession of virginitye and single life, *Limbus patrum*, and the Reall presence, venerable antiquity did beleeue and teach, as the Catholicke Church at this time teacheth and beleeueth.

IX

The ninth, is pag. 997. of the former edition, and pa. 924. of the latter: where he teacheth that no mortall sin can take frō any Gods grace and fauor, & therefore he defendeth *Dauid* to haue beene the sonne of God, when he committed adultery. Amongst other wordes thus he saith. *Hee that is once the sonne of God, is alwaies to the ende: For whome God loueth, hee loueth to the ende. Iohn* 13.

First, this doctrine is dangerous, false, and contrary to himselfe. Daungerous it is, as opening the verye gate to all kinde of sinne and lewde life: especially

ly if we adde also an other pointe, maintayned by *M. Willet*, that *The children of the faithfull are holy alreadye, euen before they bee baptized*. For hereof it followeth, that they can neuer fall out of Gods grace: which whether it spureth not to all desperate villany, I woulde to God, too much experience taught vs not. Certainely, had subiectes the like pattent from the Prince, for the security of their temporall goodes and life, as both hee and other Puritans commonlye assure their followers, for Gods grace & euerlasting life, what woulde that common wealth be, but a sinke of sinne, and liuely representation of hel it selfe.

Pag. 577 of the former edition, & pag. 485. of the latter.

Secondly, I say, that it is moste false, as beeinge directlye contrarye to the Scripture. *Yee bee euacuated from Christe, which are iustified in the lawe, yee are fallen from grace*. *Saul* also in the beginninge was a good man, for the holye texte saieth, (howe soeuer their Bibles reade) *Saul was an electe and good man, and there was not of the children of Israell, one better then he*: and yet he sinned not only grieuously, but is supposed to bee damned: for

Gal. 5. v. 4.

1 Reg. 9. v. 2

1 Reg.31. for he ſlewe himſelfe, and the Scripture ſaith of him, *that he died for his iniquities, be-*
1 Paralip. 10.v.13. *cauſe hee tranſgreſſed the precept of our Lorde, which he commanded, and kept not that, but moreouer did conſult a pithonicall witch, and be-*
Pag.791 of the former edition, & pag.74. of the latter. *ped not in the Lorde.* Laſtly, I ſay, that it is contrary to *M. Willet* himſelfe: for he cõ-
Pag.813. of the former edition, & pag.763 of the latter Pag.812.of and 813 of the former edition, & pag.762.of the latter. feſſeth that *Adam was created in his ſoule, according to the image of God, both in holineſſe, & righteouſneſſe, in his will and affections*: likewiſe, *that he was the ſonne of God, and an heire of ſaluation*: and yet for all this doeth hee graunt, that *his offence was grieuous & great, euen in the higheſt degree*: and that by reaſon thereof, he was *not only depriued of thoſe excellent graces, of holineſſe, and righteouſneſſe, wherein his ſoule was created, but alſo made ſubiect to euelaſting damnation.* And in the ſame place he ſaith, *he was againe throughe Gods mercy reſtored to fauour or grace:* vvhich words ſuppoſe that he was before out of his fauour & grace. How I beſeech him doth this ſtand with his former doctrine to wit, *he that is once the ſon of God, is alwaies to the ende*: and that *Dauid* was alwaies the ſonne of God, euen when he committed adultery, as before he taught vs.

X The

X

The tenth contadiction, is pag. 1053. of the former edition, and page. 1067. of the latter: where hee writeth thus. *To affirme that* Henoch *and* Elias, *went vp to heauen in their bodies, before the aſcenſion of Chriſt, out of Scripture it cannot be prooued: it is euident that they were taken vp aliue into heauē, but not that they continued aliue.* In which wordes be contayned a notable vntruth and contradiction: for falſe it is, that *Henoch* and *Elias* were taken vp aliue into heauen, where the Angels and Saintes liue in perpetuall happineſſe as his meaning is, and that this is euident out of the Scripture, as hee boldlye affirmeth: why did he not note the places, where this euident doctrine is to bee founde? Of *Henoch* wee reade howe that *hee walked with God and appeared not, becauſe God tooke him away.* Genes. 5. ver. 24. Vpon which wordes their Engliſh Bible noteth, that *to enquire where he became, is meere curioſitie:* Yet *M. Willet* preſumeth to define, that he was taken vp aliue into heauen, but vpon what texte of ſcripture hee groundeth this his do-

ſtrine, that would I willingly learne: Of *Helias* indeede: 4. Reg. 2. it is ſaid, *that he aſcended by a whirle-winde into heauen:* yet are we not to vnderſtande it, of the emperiall, or etheriall heauen, but of the aire, or aieriall heauen, as *S. Gregory* expoundeth it: for in that ſence, the name of heauen is often taken in the ſcripture: and ſo *Dauid* ſaith, that God hath made ſubiect to man, *Volucres cœli, the fowles of heauen:* and that *he doth couer the heauen with clowdes:* and *S. Iames* ſaith, that *Helias prayed, and the heauē gaue raine:* in which places the worde heauen muſt be taken for the aire, and not for the emperiall heauen where the Saints be. And that *Henoch,* & *Elias,* be yet aliue in their bodies, is affirmed by *S. Ireneus, Epiphanius, S. Hierome,* and *S. Auguſtin:* & it is alſo manifeſt out of holy ſcripture. For of *Henoch, S. Paul* writeth *that by faith he was tranſlated, that hee ſhoulde not ſee death.* And of *Elias* our Sauiour ſaieth, *Elias indeede ſhall come and reſtore all thinges.* And that *Elias* ſhall in perſon come in the time of Antichriſt, the ancient Fathers aſſure vs, namely *Origen, Saint Hilary, Saint Hierome, Saint Chriſoſtome,* and

Homil. 29. de Aſcentione.

Pſal. 8.
Pſal. 146.
Iam. 5. v. 18

Libro 5. In Anchorato.
Epiſt. ad Pammachium.
De peccato originali cap. 23.
Hebr. 11. ver. 5.
Math. 17. ver. 11.

and others, writing vpō the seauenteene chapter of *Saint Mathew*: likewise *Lactantius*, *Theodoretus*, *Saint Augustine*, and *Primasius*: And that both *Henoch* and *Elias*, shall then come, besides the expositors vpon the Apocalips, *Saint Damascen* teacheth it, and *Saint Gregory*, and *Saint Augustine*. And the wordes of the Apocalips are so plaine, that they can haue no other sence that can fitte them. An vntruth therefore it is, that *Henoch* and *Elias* were taken vp aliue into heauen, seeing for the first, no text of Scripture can be pretended, neither yet for the second according to the true sence of the scripture, & comon exposition of the fathers. Secōdly, I say, that his wordes containe a flat contradiction, and so be most false: for if it be euident as he saith, that they were taken vp aliue into heauen, howe then can it not be prooued out of scripture, that they wente vp to heauen in theire bodies, as hee affirmeth: for surelye if their bodies went not to heauen, then were they not taken vp aliue into heauē, or if they were takē vp aliue into heauen, then surely in their bodies:

Lib. 7. c. 17.
In cap. vlt. Malach.
Tract. 4. in Ioan.
In cap. 11. Apocalip.
Lib. 4 c. 28.
14. Morall. c. 11. vel 12.
De Genes. ad litteram lib. 9. c. 9.
Apoc. 11. ver. 3.

for where the body and ſoule is parted, there is no life, and if men be aliue, then be their ſoules ſtill in their bodies: and yet is *Maſter Willet* poſſeſſed with ſuch a ſtrange humor, as to thinke, that men may be aliue, and yet without their bodies: and falſely affirmeth, that *it is euident, that they were taken vp aliue into heauen, but not that they continued aliue:* for certainly, if they came aliue thither, aliue they continued, for death hath no power within thoſe celeſtiall gates.

XI

The eleauenth place, is page. 981. of the former edition, and pag. 908. of the latter: where he defendeth, that faith and iuſtification can neuer be loſt. *Our ſentence* (quoth he) *is, that he which once hath receaued a true liuely faith, and is thereby iuſtified before God, can neuer finally fall away, neither can that faith vtterly periſh or faile in him, though it may for a while ſomewhat decay and be impaired, yet ſhall it reuiue and bee repayred againe.* Contrarye to this hee teacheth, when he ſaith, *that no habituall or potentiall faith pleaſeth God, but the iuſtifying faith is al-*

Pag. 586. of the former edition, & pag. 492. of the latter.

waies

waie: actuall working by loue. Galat. 5. 6. how then can it *for a while somewhat decay and bee impayred?* or as hee speaketh in an other place, *be somtime hid, and lie as it were a sleepe?* for it is not possible, that one and the same faith, may sometime be impayred, decayed, hidden, and bee as it were a sleepe, and yet alwaies actuall working by loue. Againe, he holdeth that *Dauid* and *Peter*, by their sinnes, lost not their faith. *The faith* (quoth he) *of* Dauid *and* Peter *by their transgression, was greatly decayed, and much shaken, but not vtterly lost*. But in another place, he telleth vs, that faith and charitye, bee inseperable. *No faith* (quoth he) *no charity:* and againe, *no loue, no faith*. And in an other place, *A necessity of good workes we graunt, as liuely testimonies of our faith, without the which, there is neuher faith nor life*. Therefore what followeth seeing *Dauid* committed adulterye and murther, and *Peter* denyed his Master, but that they had no faith, except *Master Willet* will defende that *Peter* loued his Master, when he denied and forswore him, and *Dauid* loued God, & his neighbour, when he committed adultery with

In his Tetrastilon pag. 70 of the former edition, & pag. 98. of the latter.

Pag. 981 of the former edition, & pag. 908 of the latter.

Pag. 947. of the former edit & pag 881. of the latter.

Pag. 922. of the former edit & pag. 919. of the latter.

the wife, and ſlewe the husbande, and maintaine theſe for good workes: for if loue and faith be inſeperable, denyed it cannot be, but that *Dauid*, and *Peter*, loſt their faith, ſeeing loue was loſte, and good workes, the companion of liuely faith, abſent. Neither can hee ſtarte away by ſaying that their faith was then as it vvere a ſleepe, for this euaſion can nothing helpe him, ſeeing as before hath bin ſhewed, he maintayneth, that *a liuely faith, is alwaies actuall working by loue:* teacheth alſo, that *charitye doeth alwaies accompany faith, as a principall fruite and effecte thereof, as the fire is neuer without heate:* ſeeing then the heate of charity wanted, and faith was not actuall by loue in *Peter*, and *Dauid*, when they committed theſe moſt grieuous ſinnes: graunt he muſt needes, that their faith alſo failed, vvhich yet is contrarye to himſelfe, affirming that a liuely faith, can neuer be loſt.

Pag. 7. of the former edition, & pag. 5. of the latter.

The like alſo may be ſaid of *Salomon*, whome hee defendeth for Gods beloued ſeruant, euen from his birth, becauſe hee vvas called the beloued of God,

God, and *whome God loueth* (quoth he) *he loueth to the ende*: and yet hee fell moste grieuouſlie into idolatry, and ſo according to *M. Willets* doctrine, his faith was extinguiſhed, when the diuine fire of charity, was cleane put out: for if idolatry be a good worke, and the louing of God, what can be naught and odious in his ſight? *S. Paul* alſo, if wee liſte to beleeue *M. Willet*, had faith, and not faith, when ſo cruellye hee perſecuted Chriſt: for hee was a member at that time, of the Catholicke Church. *Saint Paul* (quoth hee) *was of the Catholicke Church, euen beeing a perſecutor, for hee was neuer a member of the Diuell, nor reprobate*, and therefore had faith, for *Maſter Willet* requireth faith, to make one of the Church of Chriſt. *Faith is requiſite* (quoth hee) *in the true members of the Church*: and *vnfaithfull men cannot bee true members of the Church*. That hee had not faith before his conuerſion, is as certaine, both out of Scripture, and *Maiſter Willet* him ſelfe. Out of Scripture, becauſe *Sainte Paul* ſaith, that he vvas *blaſphemous, and a perſecutor, and contumelious*: *but*

2 Reg. 12. ver 24.

Pag. 67. of the former edition, & pag. 52. of the latter.

Pag. 72 of the former edition, & pag. 56. of the latter.

1 Tim. 1. ver. 13. *I obtained the mercy of God* (quoth he) *because I did it, beeing ignorant in incredulity*: & surely, had he beleeued a right in Christ, he would neuer haue persecuted Christ & his Church, except we will say, that hee did it against his conscience, which cannot be verified of *S. Paul*, because he affirmeth that *he did it, beeing ignorant in incredulity*, which excuse of ignorance, they cannot pretēd, that persecute the truth, against the knowledge of their own cōscience. That he had likewise no faith at that time, is certaine by *M. Willet*, for he lacked loue, and charitye, and good workes: seeing as the scripture saith, *hee breathed foorth threatnings, & slaughter, against the Disciples of our Lorde*, and *aboue measure persecuted the Church of God, and expugned it*: which I trust *M. Willet* will not say was any worke of charity, & so consequently must graunt, that he had no faith, seeing in his manner of proceeding, where loue or charity is not, nor the fruite of good workes, there is no liuely faith, as before hath beene declared. Thus *Master Willet* is vp to the harde eares for false doctrine, and contradictorious. Let vs

Act. 9. v. 1. Galat. 1. ver. 13.

nowe

nowe ſee how by turning the bodye of this his newe Geneua religion an other way, what a deformed face it maketh, able to fright an honeſte man out of his wittes, though *M. Willet* perchaunce enamoured with theſe newe conceipts, thinke it very beawtifull, as the crowe reputeth her owne birdes paſsing faire, and Iacke an apes his foule puppies, ſweete, and louely creatures.

A liuelye iuſtifying faith cannot bee loſt: Moſt true ſaith *M. Willet*. A liuely faith, is alwaies actuall working by loue: & good works, cannot be ſeparated frō a iuſtifying faith, no more, then heate from the fire: none of this he denyeth. *Salomon, Dauid, Peter, Paul*, were indued with a liuely faith, & in Gods grace, & fauour, yea euen when they committed idolatry, adultery, and murther, denied Chriſt, and perſecuted the Church, as before hath beene prooued out of *Maſter Willets* ovvne wordes: by vertue of theſe Puritanicall principles, I inferre, that to perſecute the Church, to denye and forſweare Chriſt, that adulterye, murther, and idolatry, be not onely no ſinnes,

sinnes, but also holy and good workes, and the fruites of a liuely faith: seeing these were the workes of *Salomon*, *Dauid*, *Peter*, *and Paul*, when they had a liuely iustifying faith, vvhich was alwaies actuall workinge by loue, and not separable at anye time, from the fruite of good workes, no more then the heate from the fire. I woulde not heere bee mistaken, for my meaninge is not to charge *Master Willet*, as though hee shoulde holde these to bee no sinnes in any: for his opinion is, that in vs, and all others, not partakers of their faith, they bee moste grieuous sinnes, and no maruaile, seeing in infidelles, to honour their parents, and fighte for their countrey, bee damnable sinnnes, as hee teacheth: marry in them that be of his fraternitye, and of the regenerate generation of Geueua, denying of Christe, persecuting of his Churche, adulterye, murther, and idolatrye, bee no sinnes, but good workes, and the fruites of theire liuely faith, as out of his pure principles is deduced, and before hath beene handled.

Pag. 1001 of the former edit. & pag. 928. of the latter.

died. *Master Willet* taketh it in greate dudgen, that they ſhoulde be accuſed of *Eunomius* hereſie: becauſe the *Eunomians* (quoth hee) were ſuch enemies to good workes, as *Auguſtine* teſtifieth, *that they affirmed, that the committinge of the moſt haighnous ſinnes, coulde not hurte a man. But GOD bee thanked, wee are no enemies to good workes: for wee holde them to bee neceſſarye, and without them it is impoſible to bee ſaued: for a liuely faith, cannot bee voide of good workes.* What ſmall cauſe hee hath to thanke God, and howe free hee is from *Eunomius* hereſie, who is ſo blind, as cannot eaſily perceaue? and howe this doctrine of his, thruſteth men hedlonge into the depth of all deteſtable ſin, none ſo ſimple, but quickly vnderſtandeth. For, be none of their fraternity, your almes is odious to God, your prayers deteſtable; your faſting abhominable; your chaſtity damnable: and all other actes that ſeeme to carry a ſhewe of vertue, be in truth, nothing but diſpleſing in the ſight of god. But be one of the brothers, or ſiſters in the Lord, your protection is procured.

In his Treatiſe pa. 64. of the former edit. & pag. 90. of the latter.

Commit

Commit what you liſt, omit what you liſt, this liuelye faith of Geneua, is the Alcumiſt that turneth all into the glittering golde of good workes. They exclaime much againſt the Popes pardõs, as the ſtepdames of all piety and deuotion, when as their lies ſequeſtred, and the Catholicke doctrine truely deliuered, they be in very deede the mothers of vertue, and promoters of holy & penitentiall workes. But a more notable pardoner then *M. Willet*, this ſunne did neuer ſee, for he not only diſchargeth his diſciples from all their ſinnes in a trice, but alſo teacheth them, that adultery, murder, and ſuch like workes (as others repute for damnable) to be holy, charitable, and the fruites of a liuely faith: & ſo whether he be not one of them, that

Ver. 4. *transferreth the grace of our Lorde into riotneſſe:* and of the number of *thoſe mockers, that in the laſt time ſhall come, walking accordinge to their owne deſires, in impieties, that ſegregat them*

Ver. 18. *ſelues, ſenſuall hauing not the ſpirit*, as *S. Iude* teſtifieth, I leaue to all ſuch as loue vertue, and hate vice; tremble at the euerlaſting flames of hell, & deſire the perpetuall

tuall ioyes of heauen.

XII

The twelfe, is in his *Tetraſtilon*, pag. 86. of the former edition, and pa. 118. of the latter: *It is an abſurde thing* (quoth hee) *to ſay that a man may looſe the confeſsion of his faith, and yet keepe his faith ſounde: for theſe are the principall fruits of faith, to beleeue with the hart, and confeſſe with the mouth*: Rom. 10. 10. *and where either of theſe is wanting, there cannot bee a right and perfect faith*. And yet *Saint Peter* loſt the confeſsion of his faith, as he confeſſeth, and kept his faith perfecte, as he likewiſe graunteth: therefore what followeth, but that *M. Willet* teacheth one thing in one place, and the contrarye in an other. Let vs prooue both parts. For the firſt theſe be his wordes. Peter *loſte the confeſsion of his faith, hee denyed Chriſt in worde:* and it is plaine in the Goſpell. For the ſeconde, he denyeth that *S. Peter* loſt the grace of iuſtification, by denying of Chriſt, or his faith, thoughe (quoth he) *it was much ſhaken*. But if hee were ſtill iuſt, notwithſtanding the denying of his Maſter, then was his faith perfect:

Pag. 208. of the former edition, & pag. 165. of the latter

Pag. 981 of the former edition, & pag. 908. of the latter.

perfect: for *It is a perfect faith* (saith *Master Willet*) *that iustifieth vs, and maketh vs acceptable to God*. And therefore if *S. Peter* had a iustifying faith, he had also a perfecte faith: and so consequently, according to *M. Willet*, *Peters* faith was perfect, and not perfect.

XIII

The thirteenth, cosen-german to the former, is in his *Tetrastilon*, pag. 70 of the former edition, and pag. 97. of the latter: where he writeth thus. *True faith whereby wee are iustified, once graft in a faithfull mans hart, cannot be lost and vtterly extinguished, it may sometime be hid, and lie as it were a sleepe. We learne out of scripture, The gifts and calling of God, are without repentance:* Rom. 11. 29. *whome God loueth, he loueth to the ende* Iohn. 13. 1. These textes as he citeth them, & in that sence which he alleadgeth them, prooue not onely, that faith cannot bee lost, but also, that no other gift whatsoeuer, as is plaine to any that doe ponder them. To this point of doctrine, let vs adde an other, which hee also maintayneth, in his *Synopsis*, in these wordes. *The children of the faithfull, are holye alreadye,*

Pag. 577. of the former edition, &

before

before they be baptized: for they are within the couenant, and to them also belongeth the promise. The Lorde saide, I will bee thy God, and the God of thy seede. Genes. 17. 7. *And* S. Paul *saith, that the children of the faithfull are holy:* 1. Corinth. 7. 14. *If the Lorde then be the God also of children, and if they be holy, beeing borne of the righteous seede, howe can they possibly perish, although they die vnbaptised.* From these corrupt fountaines, not only false and detestable doctrine, but also contradictory to himself doth flowe: for out of these principles it followeth euidently, that al children borne of faithful parents, dying without baptisme be saued: which though *M. Willet* doth grant, yet is it contrary to antiquity, contrary to the communiō booke as before hath bin shewed, and so contrary to himselfe, that defendeth the authority of that booke. Hence also it followeth, that al the Iews that came of *Abraham* be infallibly saued, seeing from him, according to *Master Willet*, originall sanctification was conuaied to al his posterity. For example, *Isaac* was holy, because hee was the sonne of *Abraham*, a faithful man, & so within the couenant,

pag. 485. of the latter.

Pag. 705. of the former edition.

Iacob

Iacob likewise the sonne of *Isaac*, was holy for the same reason, and so his sons, the twelue Patriarches, and their generation for all eternitye. For it will here nothing helpe, if he step in and say, that albeit the children of the faithfull, both in the olde lawe before circumcision, and in the newe before baptisme, bee holy, yet when they come to yeares of discretion, requisite it is, that they beleeue, least otherwise they fall out of the couenant, and loose their sanctification: for this euasion cannot serue him, hee hath so stopt vp the way himselfe, seeing hee telleth vs out of *S. Paul*, that *the giftes of God be without repentance:* for out of this is inferred, that seeing the holinesse which they haue, is Gods gift, that he will neuer take it away. And for as much as they be holy, and goe to heauen, though they die, either without circumcision, or baptisme, as he teacheth, certaine it is, that God doth not only loue them, but that he will neuer giue ouer to loue thē: for *whome God loueth, he loueth to the ende*, as *M. Willet* assureth vs out of *S. Iohn*: and therefore no remedy but he must either holde

holde that when they come to yeares of discretion, they shall vndoubtedly bee put in possession of his liuely faith, or else (which I thinke he will not graunt) that they may go to heauen by the shorter way of no faith at all. This beeing so, it followeth, that God neuer hated *Esau*, say *S. Paul* what he please, and that not only *Chore*, *Dathan*, and *Abiron*, be nowe Saintes in heauen, of whome yet the Scripture saith, that they *descended aliue into hell*, but also *Saul* and *Iudas*: which as it is opposite to sacred Scripture, so contrary to himselfe: for he maintaineth *that they were neuer truly iust or righteous*, and holdeth them for damned. Out of this doctrine also is deduced, that seing the Romane Church had once the truth, as *S. Paul* affirmeth, and continued sounde in faith, for many hundred yeares, as the common computation of Protestantes alloweth, that they bee still the true Church of Christ according to *M. Willets* doctrine, of his originall and eternal sanctification, yet nothing agreeable to him selfe elsewhere, when he saith, that the Church of Rome, *is an Antichristian church*, and

Rom. 9. ver. 13.

Numb. 16. ver. 33.

Pag. 981. of the former edition, & pag. 908. of the latter.

Rom. 1. ver. 8.

Pag. 120 of the former edition, &

pag. 97. of the latter. *and an assembly of Heretickes, and enemies of the Gospell of Iesus Christ.* By vertue also of these his principles, we may truely infer, that the run-agate Iewes nowe liuinge, sworne enemies to Chr st, bee heires of heauen: and infinite Turkes whose forefathers were faithfull Christians, bee members of Christes Church, and sure of saluation: yea and that the Diuelles themselues be no damned creatures, but still in Gods grace, seeing moste certaine it is, that once they were, as all diuines confesse, & the Scripture teacheth which is an heresie, that far outrunneth *Origens*, concerning their final saluation. Lastly, such as be zelous, may out of this newe diuinity, learne a newe and more speedy way to gaine soules, then hitherto hath bin found out: and that is, not by fasting, prayer, teaching, or preaching, or anye such laborious meanes, but as *Balaam* corrupted with mony, taught *Balaac*, to send women amongest the *Israelites*, by meanes whereof, they fell to idolatry: so with a contrary spirit, to send into the cuntreis of infidels, that lacke the pleasant foode of *Caluins* gospell, an army

Genes. 1. ver. 31. Ezech. 28. ver. 14 &c. Iud. ver. 6. 2 Pet. 2. ver. 15. Apocal. 2. ver. 14. Num. 24. v. 14. and 25. ver. 2.

army of yonge women full of the ſpirit, liuely of faith, & ſure of ſaluation: ſuch for example as in *Cheſhire*, they call Virgins of the worde, (Diſciples of *M. Harwie*) that gad vp and downe the cuntrey, after the preachers, to ſinge Pſalmes, & heare Sermons: for the ſpeedy conuerſion of thoſe cuntries that ſhould entertaine ſuch newe kind of preachers wold no queſtion followe: for as great hope there might be, that ſuch zealous creatures woulde bringe many of their husbands to taſt how ſweet the Lord were, and though they did not, yet ſhould *the man an infidel be ſanctified by the faithful woman.* for I ſee no reaſon but that *M. Willet* ſhoulde expound that text alſo for the benefitte of the men: ſo their ofspring ſhoulde be the vndoubted heiers of his euerlaſting holines, ſeing neceſſary it is not, that both the parets be faithfull, for the text which he alleadgeth to prooue that the children of the faithful, be holy before baptiſme, is of thoſe that had but one faithful parent. Thus much concerning his contradictions, let vs nowſet a broach ſome of his wilful falſifications.

1 Cor. 7. ver. 14.

1 Cor. 7. ver. 14.

Chap. III.

WHEREIN BE LAIDE OPEN, thirteene falsifications, taken out of Master Willets bookes.

I

THE first, is pag. 285. of the former edition, and pag. 219. of the latter: where he will needes proue the Pope to be Antichrist, out of *Saint Bernard*, in these words. *Their owne witnesses shal speake:* Bernard *saith, Bestia de Apocalipsi cui datum est os loquens blasphemias*, Petri *cathedram occupat. The beast in the Apocalips, to the which a mouth was giuen speaking blasphemies, doth occupie* Peters *chaire*. That deuout and holy man, is notoriously iniuried, by the Antichristian dealing of *M. Willet*. Is it possible, that *S. Bernard* shoulde call the Pope Antichrist, who wrote so reuerētly of him, and to him, and imployed so much time in his defence: Can hot and colde come out of such a mans mouth? Doth he not call Pope *Eugenius the greate Priest, the highest Bishop, the Prince of Bishoppes, the heire of the Apostles?* Doth he not preferre

Epist. 125.

Lib. 2. de consideratione.

ferre him before all other Prelates, in these wordes: *They* (quoth he) *haue their flockes assigned to them, each particular man, his particular charge, to thee all be committed, one flocke to one shepheard: Neither art thou only the pastor of sheepe, but the only shepheard, of all shepheardes.* And yet if we list to beleeue *M. Willet*, he calleth him Antichrist: but to come to the place cited by him, I say, that he hath most perfidiously peruerted the wordes of that good Abbot, cleane contrary to his meaning: for in that verye place, doth hee write, in defence of Pope *Innocentius*, against a certaine vsurper, that by force had inuaded the chaire of *S. Peter*, and banished *Innocentius* out of Rome: and therefore these wordes alleadged by *Master Willet* of the beast in the Apocalips, are spoken against the violent intrusion of an Anti-Pope, in behalfe of the true Pope *Innocentius*, and not against that See in generall, or the lawfull successor of *S. Peter*, as he woulde haue his Reader to thinke, and any relying vpon his credit, or not acquainted with *S. Bernard*, woulde easilie beleeue. Let any that please, viewe

S. Bernard and they shall finde that to be be most true, which I haue saide. In the Epistle next before that which he produceth, (for they both treat of one matter) the title is this. *To* Hildibert, *Arch-bishop of Towers, who as yet had not receaued Pope* Innocentius: in which he doth grauely reprehend that Prelat, for not submitting himselfe: amongst other words these are especially for our purpose worth the noting. *Ecce Christus Domini iste* Innocentius *&c. Behold* (quoth he) *this* Innocentius *the annointed of our Lord, is set vnto the ruine, & vnto the resurrection of many, for those that are of God, be willingly ioyned to him, but he that is on the contrary side, is either one of Antichristes followers, or Antichrist.* And a litle after: *Pulsus ab vrbe, ab orbe suscipitur. Driuen from the city,* (that is *Innocentius*) *he is receaued of the world.* And in the very epistle cited by *M. Willet*, what doth *S. Bernard* else, but plead for the true Pope, against the vsurper, that had violently inuaded *Peters* chaire: and to exhort *Gaufridus* that he woulde imploy his trauaile, in restoring vnitye to Gods Church, and to deale with the Earle of Poitiers, a great enemy of Pope

Innocentius,

Innocentius, that he would desist from so wicked a course: & what paines herein *S. Bernard* himselfe, with others, had taken, & with what successe, the holy man mẽtioneth in these wordes, straighte after those, which *M. Willet* alleadgeth. *Nos in nostris partibus &c. We in our partes, with other of Gods seruants, that were inflamed with heauẽly zeale, haue by Gods grace, laboured to bring the people and Kinges to vnity, to breake the consent of the wicked, to destroy all loftinesse, extolling it selfe against the knowledge of God, and that not vnprofitably. The Kings of Germany, France, England, Scotland, Spaine, and Ierusalem, with the whole clergie and people, doe fauor & cleaue vnto Lord* Innocentius, *as children to their father, as members to their head, carefull to keepe the vnity of spirit, in the bande of peace: and worthyly doth the Church receaue him, who is both better thought of, and his election is found to haue beene more sound, hauing both the greater number, and more worthy part of the electors.* Al this duely cõsidered, I leaue to the discreet reader, whether *S. Bernard* calleth the Pope Antichrist, as *M. Willet* affirmeth: or whether he hath not most malitiously abused & falsified that holy and deuout Father.

II

The second place, is pag. 352. 353. & 354. of the former edition, and pag. 291. 292. and 293. of the latter: where disputing against vs, for holding that vowes are voluntary, as namely the vowes of continency, and voluntary pouerty: and labouring to proove, that there is but one vowe, common to all Christians, which of necessitie, is by commaundement from God, as he saith, to be obserued of all, and that is, our solemne promise made in baptisme: for proofe wherof, he alleageth *S. Augustine*, these be his woordes: Augustine *vpon the 75. Psalme writeth thus. Vouete & reddite Deo vestro omnes communiter: Quid debemus vouere? credere in illum, sperare ab illo vitam eternã, bene viuere secundum communem modum. Make your vowes and pay them vnto God generallye altogither: What must we vowe? to beleeue in him, to hope for eternall life, to liue honestly, not to steale, not to commit adultery. These then are the common and generall duties of Christians, no other then we promised and vowed in baptisme.* But what? doth *S. Augustine* indeede speake only of these

Pag. 354. of the former edition, & pag. 293. of the latter.

theſe generall vowes? and hath he nothing concerning the particular wowes of pouerty, and chaſtity? nothing that liked *M. Willet* to mention. But ſeing his pen was out of breath, we will take the paines to adde that holy Doctors words following ſtraight after, theſe they bee. *Sunt etiam vota propria ſingulorum, alius vouet Deo caſtitatem coniugalem &c: Alius virginitatem ipſam ab ineunte etate &c. Alius vouet relinquere omnia ſua diſtribuenda pauperibus, & ire in communem vitam, in ſocietate Sanctorum: magnum votum vouit. Vouete & reddite Domino Deo veſtro: Quiſque quod vouere voluerit, voueat: illud attendat, vt quod vouerit, reddat. Vnusquiſque Deo quod vouet, ſi reſſicit retrorſum, malum eſt. Neſcio quæ caſtiſſimialis nubere voluit. Quid voluit? quod & virgo quelibet. Quid voluit? quod & mater ipſius. Aliquid mali voluit? mali plane. Quare? quia iam vouerat Deo ſuo: Quid enim dicit de talibus Apoſtolus* Paulus, *cum dicat, viduas adolescentulas nubere ſi volunt? ſed tamen ait quodam loco, Beatior autem erit ſi ſic permanſerit, non tamen damnandum, ſi nubere voluerit: Quid autem ait de quibuſdam quæ vouerunt & non reddiderunt. Habentes (inquit) damnationem quia primam fidem* 1 Timot. 5. 2 Cor. 7.

dem irritam fecerunt: Quid est primam fidem irritam fecerunt? Vouerunt & non reddiderunt. Nemo ergo positus in monasterio frater dicat: Recedo de monasterio, neque enim soli qui sunt in monasterio peruenturi sunt ad regnum celorum, & illi qui ibi non sunt, ad Deum non pertinent: Respondetur ei. Sed illi non vouerunt, tu vouisti, tu retro respexisti. There be also vowes proper to singular men. One voweth vnto GOD, conjugall chastitye &c. Others from their younger yeares, vowe virginitye &c. An other voweth to leaue all his goodes, and to giue them to the poore, and to goe into a common life, vnto the societie of Saintes: hee voweth a greate vowe. Vowe yee and render vnto your LORD GOD. Let euerye one vowe that which pleaseth him to vowe, that let him consider, to render what hee voweth. Euerye one that voweth vnto GOD, if hee looke backe, it is naughte: I knowe not what Nun woulde marry. What woulde shee? that which euery virgin woulde: What woulde shee? that which her mother did. Some thinge that is naughte shee woulde: naughte in verye deede? why so? because shee had vowed to her God, for what did the Apostle Paul say of such, when hee speaketh of younge widdowes if they woulde marry: But yet hee saieth in a certaine

1 Tim. 5.

place,

place, shee shall bee more happie if shee conti-
nue so, and yet not to be condemned, if shee
woulde marrye. But what saieth hee of cer- 2 Cor. 7.
taine that had vowed and rendred not: Having 1 Timoth.
(quoth he) damnation because they haue made 5. ver. 12.
voide their first faith: What is, they made voide
their first faith? They vowed and rendred not.
Let no brother therefore that is in a monasterye
say, I departe from the monastery, for they which
bee in monasteries, shall not onely come to the
kingedome of heauen: and those belonge not to
God that liue not there: for answer is giuen
him. But they vowed not, thou haste vowed,
thou haste looked backe. Why did *M. Wilket*
smother these wordes of *S. Augustine*, and
lay holde on the former, beeing both in
one place? No other reason can bee gi-
uen, but because the former seeme to
serue for his purpose (thoughe in trueth
they make nothing against vs, for *S. Au-*
gustine speaketh of a vowe in the largest
significatiō, as it comprhendeth not on-
ly those that properly be called vowes,
but any kind of promise: in which sence
it is not vsually takē in sacred scripture)
& the latter be so opposit to that which
he there teacheth, cōcerning the vowes

of

of Chaſtity, and obedience, that no remedy but they muſt be concealed, and his former ſo cunningly cited, as though *S. Auguſtine* had beene a very ſound Proteſtant, and allowed of no other kinde of vowes, but ſuch as *M. Willet* liketh of, and himſelfe free ſom all malitious dealing, though citing what he pleaſe, and leauing out what he liſt, ſeing al is done for the beating downe of Papiſtry, and the aduancement of the Goſpell.

III

The thirde place, is pag. 358. of the former edition, and pag. 297. of the latter: where diſputing againſt the vowe of voluntary pouerty, he ſpeaketh thus. *It was the hereſie of the* Pelagians, *to perſwade rich men to caſt away their goodes:* Auguſt. *ep.* 106. *and of the* Manichees *likewiſe*, Aug. *cont. Fauſtum lib.* 5. *cap.* 10. *S. Auguſtine* is notablye corrupted, ſeeing his wordes that declare his meaning in this pointe, are by *M. Willet* malitiouſlie ſuppreſſed: for the *Pelagians* are not noted of hereſie, as hee ſaith, for that they did perſwade men to vowe pouerty, or as he ſpeaketh

to

to caſt away their goodes: but for that they maintayned, that all rich men were bounde, to forſake all their goods, and that otherwiſe, they coulde not goe to heauen: which groſſe hereſie we vtterly deteſt, and yet thinke it lawfull for rich men, voluntarily to vowe pouerty, though vnlawfull and damnable to ſay, that of neceſsity they are bounde to renounce their goods. Let vs heare *S. Auguſtine* pleade for himſelfe, againſt *Maſter Willet*: Speaking of the Councell of Paleſtina, and how *Pelagius* there reuoked his opinions, thus he writeth. *Hæc omnia* Pelagius *ſic anathematizauit, quod ſatis geſta ipſa teſtantur, vt nihil ad ea quoquo modo defendenda, diſputationis attulerit, vnde ſit conſequens, vt quiſquis ſequitur illius epiſcopalis authoritatem iudicij, & ipſius* Pelagij *confeſsionem, hæc tenere debeat, quæ ſemper tenuit catholica eccleſia:* Adam *niſi peccaſſet non fuiſſe moriturum, &c. confiteatur etiam diuites baptizatos, etiamſi diuitijs ſuis non careant, & ſint tales, quales ad* Timotheum *deſcribit Apoſtolus, dicens: Precipe diuitibus huius mundi non ſuperbe* 1 Tim. 6. *ſapere, neque ſperare in incerto diuitiarum, ſed in Deo viuo, qui preſtat omnia abundanter ad fruendum,*

endum, diuites sint in operibus bonis, facile tribuant, cõmunicent thesaurizent sibi fundamentum bonum in futurum, vt apprehendant veram vitam: non eos regno Dei posse priuari. All these thinges Pelagius *did so condemne, as the actes themselues doe testifie, that hee brought not any argument, any waies to defende them: whereof it followeth, that whosoeuer doth followe the authority of that episcopall iudgement, and the confession of* Pelagius *himselfe, ought to holde these thinges, which the catholicke Church hath alwaies holden: if* Adam *had not sinned, that hee shoulde not haue died &c. Confesse also hee muste, that rich men that bee baptised, albeit they wante not their riches, and be such as the Apostle* Paul *describeth to* Timothy, *saying,*

1 Tim. 6. *Commaunde the riche of this worlde not to bee high minded, nor to truste in the vncertaintye of riches, but in the liuing GOD, who giueth vs all thinges abundantly to enioye, let them bee rich in good workes, giue easilie, communicate, heape vnto themselues a good foundation, for the time to come, that they may apprehende the true life: that they can not be depriued of the kingdome of God.* In all which wordes, nothinge is founde, that it is the heresy of Pelagius, to perswade rich men voluntarilye

tarilye to vowe pouerty, as *Maſter Willet* woulde perſwade vs: but that rich men coulde not goe to heauen, except they renounced their riches as *S. Auguſtine* affirmeth. The *Manichees* likewiſe held, that none could be partakers of the goſpell, except they lefte theire wiues and goods: *Quid autem fallitis auditores veſtros? qui cum ſuis vxoribus, & filijs, & familijs, & domibus, & agris, vobis ſeruiunt, ſi quis iſta omnia non dimiſerit, non accipiet euangelium.* Why (ſait'h *S. Auguſtine*) doe you deceaue your Auditors? who with their wiues, and children, and families, and houſes, and landes, doe ſerue you, if any doe not forſake all theſe, he ſhall not receaue the Goſpell. But what neede more wordes to conuince *M. Willet* of corruption, whē as himſelfe not long after confeſſeth the truth: for he ſaith, that *the hereſy of the Pelagians and* Manichees *promiſed the kingdome of God, not to one, but to thoſe that caſt away their riches*. Then not their hereſie, to ſay that men may vow voluntary pouertie, or for any to perſwad them there unto, as before, cunningly and malitiouſlie, he woulde by the authority of *S. Auguſtine* haue perſwaded his Reader.

5 Contra Fauſt. 10.

Pag. 366. of the former edition, & pag. 304. of the latter.

IIII

The fourth place, is pag. 382. of the former edition, and pag. 319. of the latter: *Monkes and Friers* (quoth he) *are forbidden by the ancient Canons, to liue by begging: Colonien. par.* 11. *cap.* 3. *In hospitalia nullæ aliæ quam miserabiles personæ, quæ aut morbo, debilitate, aut etate impeditæ sunt manibus laborare. Let none but miserable persons bee receaued into hospitals, which are hindred by sickneſſe, impotency or age, frō working with their hands. Cap.* 5 *Sint mendicantibus validis, non solum hospitalia clausa, sed & publice & ostiatim mendicare interdictum sit. Not only hospitals are to bee shut vp against valiant beggars, but we forbid such to begge from house to house. Therefore luſtie, ſturdie, lubberlie Friers, ought not to goe a begging, but to get their liuing with labour.* M. Willet doth very well for the credit of the new Goſpell, to call the Canons of the prouinciall Councell of Colen, ancient: for hereof it muſt needes followe, that *Luthers* goſpell is alſo ancient, beeing ſome eighteene yeares before, and yet lacking of an hundred. But falſe dealing it is, to make vs beleeue, that this Councell forbiddeth

forbiddeth begging Friers, and contrary to his owne conſcience, if any be left: for ignorant he cannot be, that the foreſaid councell, alloweth the foure orders of begging Friers, concerning whome, in that very Councell, thus wee finde. *Aliquot retro ſeculis, in eccleſiam recepti ſunt quatuor mendicantium fratrum ordines, quo parochorum in verbi miniſterio cooperarij forent, quos abſit vt repellamus &c. Some ages paſt, the foure orders of begging Friers, were receaued into the Church, that they might cooperate with the pariſh Prieſtes, in the miniſterie of the worde, whome God forbid, that we ſhoulde repell.* Par. 4. ca. 7. Other kind of beggars then they be, and not Friers, that be forbidden to begge: which is alſo apparant, in that they bee prohibited to be receaued into hoſpitals, for vvho knoweth not, that Friers in ſickneſſe, are maintayned and kept in their owne conuents, and not ſent to hoſpitals. But *M. Willet* is ſomewhat to be excuſed, his hatred to religious men, maketh him to hunt for ſomewhat againſt them, & bebecauſe he can finde nothinge of antiquitye, the name of auncient Canons is put vpon a prouinciall Councell, cele-

brated in our memory, and though out of that, nothing truly can bee alleadged againſt begging Friers, ſeeing the foure orders be by that Councell allowed, yet becauſe luſtie beggars be there reſtrayned from their idle occupation, *M. Willet* is nothinge ſcrupulous to applye the Canons of that Councell, cleane contrarye to the minde and ſence thereof, ſuch a tallent he hath in the lying & corrupting occupation.

V

The fift place, is p. 515. of the former edition, and p. 429. of the latter: out of the ſame Councell of Colen, theſe bee his wordes. *Dies Dominicus a temporibus Apoſtolorum celebris, vt in vnum omnes pariter cõueniremt, ad audiendum verbum Domini, ad audiendum quoque ſacrum, & communicãdum. The Lordes day hath beene obſerued ſince the Apoſtles time, that all might meete togither, to heare Gods worde, to heare alſo, and receaue the Sacraments.* Wilfull corrupt tranſlation, by leauing out one materiall worde in the Engliſh, founde in the Latin: for where he tranſlateth *to heare alſo*, he ſhould if he had

Par. 9. c. 9.

had plaid the true translator, haue said, *to heare also Masse*. But he is to be pardoned, for hee did it of zeale, alleadginge this, to prooue that hearing of the word, and receauing of the Sacraments, were the proper exercises of the Sabbaoth day, and hearing of Masse none at all.

Se the same Councel of Colen par. 7. cap. 14.

VI

The sixt place, is pag. 706. of the former edition, and pag. 623. of the latter: where he hath these wordes, out of the same Councell of Colen. *Penitentia tum recte predicatur, cum arguuntur scelera ac flagitia per verbũ Dei, & incutitur populo timor iræ, indignationisque, ac iusti iudicij Dei. Then penance or repentance is rightly preached, when mens sins are reprooued by the worde of God, and the feare of Gods wrath, indignation, and iust iudgement is striken into the people. This Councell calleth that Pennance, when the people beginne inwardlye to feele Gods wrath, and so lament for their sinnes, they speake of no such outwarde satisfactory pennance.* What is this, but to speak directlye againste his owne knowledge, and cleane contrarye to the minde of that Councell: seeing in the 30. chapter it Par. 7. c 37.

ſetteth downe, the three partes of Pennance, to wit, Contrition, Confeſsion, and Satisfaction: and in the chapters following, it mentioneth all the ſaide three partes: and ſo in the 31. chapter by him cited, it ſpeaketh onely of Contrition, the firſte parte of pennance, the title whereof is, *Prima penitentiæ pars contritio, in ſuggeſtu ſemper pertractanda. Contrition the firſt part of Pennance, alwaies to be preached of in the pulpit*, and therefore no maruaile though nothing be there ſaid, of the thirde parte ſatisfaction, as there is not alſo of confeſsion: but in diuers chapters after, mention is made thereof, as in the 33. 34. 35. 36. 37. and 38. And in the 39. chapter it is preſcribed, that after confeſsion, and before abſolution, ſatisfaction ſhoulde be inioyned to the penitent. *Iniungat etiam illi fructum dignum penitentiæ facere, ac tum demique imponat manum, ac abſoluat confitentem. Let the Prieſt* (ſaieth the Councell) *inioyne him, to doe the worthy fruite of Pennance, and then in concluſion, let him impoſe his hande, and abſolue him that confeſſed his ſinnes.* And in the Enchiridion, or Catechiſme, ſet foorth by that councel,

councel, at large is hãdled of Satisfactiõ, the third part of Penance, according to the Catholicke doctrine, out of which I haue thoughte good to note these fewe lines. *Verum cum ex diuinis &c. Remissa culpa non statim omnis remittitur pena, sed tantũ pena aeternæ mortis, quam etsi Deus in iustificatione hominis condonet, eius tamen loco temporariam pœnam frequenter substituit, idcirco patres viderunt alia quadam purgatione (culpa etiamnum remissa) & ad expiandas preteriti peccati reliquias, & ad mittigandas seu tollendas temporarias, illas penas, nobis adhuc imminentes, opus esse, quam penitentiæ satisfactionem appellauunt. But seeing it is certaine by sacred scripture, that after the forgiuenesse of the sinne, (which happeneth to vs, by the benefitte of Christe alone) that there doe yet remaine in the soule, certaine reliques of the former sinnes: moreouer, the sinne beeinge forgiuen, that straight way all the punnishment is not forgiuen, but only the punnishment of eternall death, which although God in the iustification of man, doth pardon, yet oftentimes in steede thereof, doth he place a temporall punnishment: therefore the Fathers sawe that there was neede of a certaine other purgation (yea the sinne beeing forgiuen) both for the purging of the reliques of for-* Cap. de Satisfactione.

mer sinne, and for the mitigation, or taking away those temporall punishments, hanging as yet vpon vs, which they called satisfaction of Pennance. Let any man nowe iudge howe truly he entreateth that Councell, when so confidently he saith, *They speake of no such outward satisfactory Pennance.*

VII

The seauenth place, is pag. 1024. of the former edition, and pag. 957. of the latter: where speaking against the fasting of Lent, and other appointed fasts, thus he writeth. *In* Augustines *time, there was no such strict necessity of fasting. Qui ieiunare non preualet, in domo sua preparet quod accipiat: he that is not able to fast, let him prepare in his house for his owne eating. And againe, Si possibilitas non fuerit, ieiunandi, sufficiat eleemosyna sine ieiunio. If a man be not able to fast, it shall suffice, to giue almes. Serm. de temp. 62. What is nowe become of your Lent and Ember dayes, which you prescribe as necessary to be kept of all:* What these sayings of *S. Augustine* make against fasting prescribed by the Catholicke Church, I cannot see: for who can make any doubt, but that sicke persons

persons, and such as cannot fast, be excused from that precept: marry howe malitiouslie *M. Willet* abuseth *S. Augustin*, that any may quickly perceaue, for who knoweth not, that in his time, the appointed times of fasting, were necessary to be obserued, seing for that very cause hee scoreth vp *Aerius* for an Heriticke: *Aerius in Arianam heresin lapsus, propria dogmata addidit nonnulla, dicens, orare vel offerre pro mortuis oblationem non oportere, nec statuta solemniter celebranda esse ieiunia, sed cum quisque voluerit ieiunandum, ne videatur esse sub lege.* Aerius (saith *S. Augustine*) *falling into the* Arian *heresie, added some opinions of his owne, saying, that we ought not to pray, or offer anye oblation for the dead, nor that the appointed solemne fastes, were to be kept, but that everye one was to fast when he woulde, least he should seeme to be vnder a lawe.* This I suppose, declareth plaine enough, that *Saint Augustine* thought it necessary, to obserue the prescript fastes of the Church, when as hee noteth *Aerius* of heresie, for denying the same, and consequently, that *Master Willet* doth notably abuse that holy Father, and his simple Reader, when he woulde

De heref. cap. 53.

perſwade vs that in *Auguſtines time there was no ſuch ſtricte neceſsity of faſting*, & boldly alleadgeth his words for proofe there of. But more to vnmaske the malitious dealing of *M. Willet*, I ſay that *S. Auguſtine* in that very place (out of which him ſelfe citeth the foreſaide wordes, in fauour of free libertye about faſting) teacheth in moſte plaine and perſpicuous tearmes, that it is neceſſary, and a ſinne not to faſt in Lent, for ſuch as bee able: ſo that his wilfull falſification, can by no meanes be excuſed. Whether this bee ſo or no, let vs heare his owne wordes, in the ſame 62. Sermon which hee quoteth, & which was made by that famous doctor, vpon Saterday in the beginning of Lent. I will report them at large, that truth may ſhew it ſelfe. *Rogo vos fratres chariſſimi, & admoneo, vt in iſto legittimo ac ſacratiſſimo tempore, exceptis dominicis diebus, nullus prandere preſumat, niſi forte illis quem ieiunare infirmitas non permittit, quia alijs diebus ieiunare remedium eſt, aut premium: in quadrageſima nõ ieiunare peccatum eſt. Alio tempore qui ieiunat, accipit indulgentiam, in quadrageſima qui non ieiunat, ſentiet penam, & tamen qui ieiunare non preualet,*

Sabbato poſt Dominicam Quinquag: de temp. Serm. 62.

preualet, secretius sibi soli, aut si est alius infirmus, cum ipso, in domo sua preparet quod accipiat, & illos qui ieiunare preualent, ad prandium non inuitet, quia si hoc fecerit, non solum Deus sed etiam homines possunt intelligere, illum non pro infirmitate non posse, sed pro gula ieiunare non velle. Sufficiat illi, quod ipse ieiunare non preualet, & magis cum gemitu, & suspirio, & animi dolore manducet, pro eo quod alijs ieiunantibus, ille abstinere non potest. Quod opus est unicuique infirmo, secretius sibi soli, aut cum alio similiter infirmo faciat preparari, quia non oportet vt aliquē sanum roget ad prandium, ne sibi etiam de alterius gula augeat peccatum: Pro eo tamen quod non potest ieiunare, amplius debet erogare pauperibus, vt peccata quæ non potest ieiunando curare, possit in eleemosinas dando redimere. Bonum est ieiunare fratres, sed melius est eleemosinam dare, si aliquis vtrumque potest, sunt duo bona, si vero non potest, melius est eleemosinam dare, si possibilitas non fuerit ieiunandi, eleemosina sufficit tibi sine ieiunio. I beseech you dearely beloued brethren (saith S Augustine) that in this conuenient and most holy time, excepting the Sondaies, none presume to dine, vnlesse hauing such a one, as sickenesse permitteth not to fast, because to fast on other dayes, is a remedy or a rewarde, not to fast in

Lent,

A sinne not to fast Lent

Lent, is a sinne: He that fasteth at an other time, receaueth pardon, in Lent hee that fasteth not, shall feele paine: and yet hee that is not able to fast, let him prepare secretlye for him selfe, in his owne house (or if there bee an other sicke with him) some thinge to eate, and let him not inuite to dinner, those that are able to faste, because if hee doe so, not onely GOD, but men also may perceeue that it is not for sickneſſe that hee cannot fast, but for gluttonye that hee will not: sufficient it is for him that hee cannot faste, and let him eate the more with sorowe and sighing, and griefe of minde, for that hee cannot abstaine, when others doe faste That which is necessarye for euerie sicke man, let him cause to be prepared secretlye for himselfe, or with an other that is likewise sicke, for he muste not desire any man that is in health, to dine with him, leaſte hee encreaſe sinne to himselfe, by an other mans gluttonie: and for that hee cannot faste, he ought to beſowe the more vpon the poore, that such sinnes as hee cannot cure by fasting, he may redeeme by giuing of almes. It is good my brethren to faſte, but better it is to giue almes: if a man can doe both, they bee two good thinges, but if hee cannot, better it is to giue almes. If thou canſt not faſt, almes is sufficient to thee without

without fasting. All these bee the wordes of *Saint Augustin*, out of which we learne, that it is a sinne not to faste in Lent, vnlesse sickenesse excuseth, and in that case he aduiseth, to haue it secretly donne, and by no meanes to inuite those that be in health, and besides, what lacketh in fasting, to recompence with almes: all which, *Master Willet* coulde dissemble with a cleare conscience, and cunningly cull out of that Sermon a couple of sentences, which yet as hath beene saide, make nothinge at all against vs: and therefore where hee saith so confidently, *what is nowe become of your Lent and Ember daies, which you prescribe as necessary to bee kept of all*: with farre more reason may I say, what is nowe become of that sincerityе, and plaine dealing, which they challenge to themselues, and is meete for those that take vpon them the great charge of mens soules.

VIII

The eight place, is in his *Tetrastilon*, pag. 66. of the former edition, and pag. 93. of the latter: where hee laboureth

to

to cleare himselfe and his brethren from the heresie of *Proclus*, these be his wordes. *In the fist place* Bellarmine *obiecteth the heresy of* Proclus *who affirmed that concupiscens was verely sinne, and that sin did raigne in those that were borne a newe.* To which *M. Willet* answereth in this manner: *That sinne raigneth in the faithful that are regenerate, we vtterly denie, &c.* Here hath he manifestly corrupted *Bellarmines* wordes, by foysting in an whole sentence of his owne, as thoughe it were *Bellarmines*: for triall of truth, let
Heref. 64. vs cite his wordes. Proclus *hereticus apud* Epiphanium, *docebat peccatum in renatis semper viuere: concupiscentiam enim vere esse peccatum, nec tolli per baptismum, sed sopori per fidem. The hereticke* Proclus (saith *Bellarmine*) *as* Epiphanius *reporteth, affirmed, that sinne did alwaies liue in them that are baptized: for concupiscence is verely sinne, and is not taken away by baptisme, but brought a sleepe by faith:* of which heresie, he there accuseth *Calvin*, 4. *Instit: cap.* 15. *num.* 10. Nowe commeth *M. Willet*, and because hee cannot deny, but that this doctrine was noted for an heresie in *Proclus*, nor yet that *Calvin* so thought: the same beeing likewise his

his own opinio in this very place, which he woulde also father vpon *Saint Paul*, in these wordes. *That concupiscens* (quoth he) *or lust of the flesh, euen in the regenerate is sinne, we learne out of the same Apostle*. Therefore he thought good to adde a patch of his owne to *Bellarmines* wordes; to preserue themselues frō *Proclus* heresie: for whereas *Bellarmine* saith only, *that* Proclus *affirmed, that sinne did alwaies liue in them that are baptized*, and speaketh nothing at all, of any sinne raigning in them, yet *M. Willet* sticketh not to tell vs, that *Bellarmine* obiecteth against them the *heresie of* Proclus, *who affirmed that concupiscence was verily sinne, and that sinne raigned in those, that were borne a newe*, thrusting into the sentence these wordes of his owne, *and that sinne raigned in those that were borne a new*: by that means to defende himselfe, and others, from the heresie of *Proclus*, as thoughe they helde not his whole doctrine: for albeit they beleeue concupiscence after baptisme to be verely sinne, as hee did, yet they denie sinne to raigne in the regenerate, which he also taught: but if he had not corruptly added those wordes of his owne,

owne, *Proclus* hereſie, had beene the iuſt meaſure of his owne doctrine, thoſe therefore taken away, *M. Willet* muſt bee content to weare *Proclus* hereticall liuery, and vpon that, the cogniſcance of a malitious falſary.

IX

The ninth place, is in his *Tetraſtilon papiſticum*, pag. 69. of the former edition, and pag. 97 of the latter: where beeing vrged that *Aerius* was noted for an heriticke by *Saint Auguſtine* and *Epiphanius*, becauſe he denyed prayer and oblation for the deade, *Maſter Willet* giueth this anſwere. *Wee denie not but that diuers of the auncient writers, did incline too much this way, to maintaine and commend prayer for the dead: yea and* Auguſtine *ſeemeth ſomewhat to bee infected with this error thoughe ſometime his ſpeache ſoundeth to the contrarye, as where hee ſaith, Pompa funeris, agmina exequiarum, viuorum ſunt qualiacunque ſolatia non adiutoria mortuorum: impleant ergo homines iſta ergo ſuos poſſyemi muneris officia: The Pompe of funerals, the rites and ſolemnitie, of buriall, are comfortes of the liuing, no helpe to the deade. Let*

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men therefore, performe this laſt dutie to theire friendes, De verbis Apoſtoli. Serm. 34. *But prayer and ſupplication pertayneth to the right of buriall,* ergo *it auaileth not the dead. And if the honeſt buriall of our friendes, be the laſt duty we owe vnto them, the duty of praying for them afterwarde is cut off.* If *Maiſter Willet* had not caſt off all care of conſcience, and ſhaken handes with death, hee woulde neuer ſo malitiouſlie haue corrupted *S. Auguſtine.* Hee denieth not that *Aerius* was condemned for an hereticke by *S. Auguſtine,* and *Epiphanius,* becauſe he denied prayer, and oblation for the dead, graunteth alſo, that diuers of the ancient writers did incline too much that way, confeſſeth likewiſe, though coldely, that *S. Auguſtine* was infected vvith that error as hee ſpeaketh: all vvhich ſerue to ſatisfie any good Chriſtian, that prayer and oblation for the deade, is ſounde and Catholicke doctrine, whatſoeuer Proteſtants ſay to the contrary, ſeing it vvas beleeued in the pure time of the Primatiue Church, and the contrary opinion ſentenced for hereſie. But yet *S. Auguſtine* ſaith he, ſeemeth ſomtime

to

to teach against prayer for the dead: *M. Willet* seemeth litle to care what hee writeth, so he may hurt Catholicke religiō: What man of reason can once surmise, that he which condemneth *Aerius* for an hereticke, for denying prayer and oblation for the dead, shoulde be guiltye of that heresie himselfe? No, no, *S. Augustine* is as constant in his doctrine, concerning prayer for the dead, as *M. Willet*, setled in his vaine of wilfull corruption: for he hath most wickedly peruerted his wordes, partly by false translation, partly by mangling & maiming them most disgratiouslie: for he citeth the beginninge of his wordes, which his opinion may digest: then leaueth out diuers sentences following, wherein the catholicke doctrine of prayer for the dead, is most perspicuouslie founde. After them he layeth holde of other wordes nothing preiudiciall to his cause, and leaueth out the next immediatly ensuing, which be the bane of his doctrine. All this remaineth nowe to be prooued. *S. Augustine* therefore in the place by him alleadged, writeth, thus. *Pompa funeris, agmina exequiarum*

De verbis Apost. c. 34

quiarum, ſumptuoſa diligentia ſepulturæ, monumentorum opulenta conſtructio, viuorũ ſunt conſolatia cuiuſcunque ſolatia, non adiutoria mortuorum. Orationibus vero ſanctæ eccleſiæ, & ſacrificio ſalutari, & eleemoſinis, quæ pro eorum ſpiritibus erogantur, non eſt dubitandum mortuos adiuuari, vt cum eis miſericordius agatur a Domino, quam eorum peccata meruerunt: Hoc enim a patribus traditum vniuerſa obſeruat eccleſia, vt pro eis qui in corporis & ſanguinis Chriſti communione defuncti ſunt, cum ad ipſum ſacrificium ſuo loco commemorantur, oretur, ac pro illis quoque id offerri commemoretur. &c. Impleant hæc homines erga ſuos officia poſtremi muneris, & ſui humani leuamenta meroris, verum illa quæ adiuuent ſpiritus defunctorum, oblationes, orationes, erogatione,, multo pro eis obſeruantius, inſtantius, abundantius, impendant, qui ſuos carne non ſpiritu mortuos, non ſolum carnaliter, ſed etiam ſpiritualiter amant. The Pompe of the buriall (ſaith S. Auguſtine) the compaines attending vpon the funerals, the ſumptuous diligence of interring the corps, the rich building of tombes, are ſome comforts for the liuing, no helpes to the dead. But by the prayers of the holy Church, and the healthfull ſacrifice, and almes, which are giuen for their ſoules, there is no doubt but the deade are holpen,

*Note this point.

*that our Lorde may deale more mercifullye with them, then their sinnes deserued: * for the whole Church doth obserue this, deliuered from the Fathers, that such as died in the communion of the body and bloud of Christ, when they are in their place remembred in the sacrifice it selfe, shoulde be prayed for, and memory made, that, that sacrifice is offered for them:* and after a fewe wordes, speaking of the buriall of their bodies, and the care belonging thereunto, thus hee concludeth. *Let men performe these offices of their last dutie towardes their friendes, and the comfort of their humane sorrow: but oblations, prayers, almes, which doe helpe the soules of the dead, let them bestowe for them more carefully, more instantly, more abundantly, those that not only carnally, but also spiritually loue their friendes, dead in body, but not in soule.* If one woulde haue desired a plaine place out of *Saint Augustine* againste the Protestants, a more notable could not lightly be founde: for to omit how he speaketh of the sacrifice, as auaileable for the dead, a point which they cannot disgest, what playner wordes can one desire for prayers for the soules departed? a thing not only beleeued of *S. Augustine* alone, but

but as he ſaith, obſerued and practiſed of the whole Church of his time, and that which they had receiued from their fore-fathers. And yet this is the place, that hee made choiſe of, to perſwade vs, that *his ſpeach ſoundeth to the contrary, of praying for the dead*: and in verye deede, as he hath handled the matter, it ſoundeth not ſo vvell as it ſhoulde doe, for as I ſaide before, by falſe tranſlation, and leauing out what hee pleaſeth, hee hath pittifullye deformed that holye Doctors vvordes, as anye maye ſoone perceaue, that pleaſe to conferre the ſentence as it is cited by him, and alleadged by me. Firſte therefore I ſay, that he hath peruerted his meaning, by corrupt tranſlation: for, he engliſheth *agmina exequiarum, the rites, and ſolemnities of buriall*: whereas it ſignifieth, *the companies, or multitude of people, attending vpon the funerals.* And if any thinke, that little malice can lurke in this tranſlation, let him conſider vvhat holſome doctrine hee inferreth thereof. *But prayer and ſupplication* (quoth hee) *pertayneth to the rite of buriall*, ergo *it auayleth not the deade.*

See good Reader, howe out of the word *rite*, he laboureth to ouerthrowe prayer for the deade, cleane contrarye to the scope of *S. Augustines* discourse, vvhich argueth, what an holy intent hee had, in translating as he did. But what is this to the vvilfull leauinge out of all these wordes? *But by the prayers of the holy church, and the healthfull sacrifice, and almes, which are giuen for their soules, there is no doubt but the dead are holpen, that our Lorde may deale more mercifully with them, then their sinnes deserued, for the whole Church doth obserue this, deliuered from the Fathers. &c.* Swallowed vp also these wordes. *But oblations, prayers, almes, which doe helpe the soules of the dead, let them bestowe for them more carefullie, more instantlye, more abundantly, those that not onely carnallye, but also spiritually doe loue their friendes, dead in body, but not in soule.* These two sentences, no question hee sawe not, thoughe the wordes betwixt them hee sawe well enough, to wit, *Let men performe these offices of their last dutie to their friendes:* & no maruaile, for hee can see that which maketh not against him, marry that which galleth, and goreth him, no eyes or spectacles,

ctacles, can make him beholde. God of his infinite goodneſſe, open the eyes of all good people, that they may deteſte, and forſake, ſo malitious a Miniſter, as ventureth vpon anye corruption, to keepe them from the faith of venerable antiquity, and to infect them with the poyſon of *Caluinian* nouelty.

X

The tenth place, is in his *Tetraſtilon*, p. 71. of the former edition, and p. 100. of the latter: where, though *M. Willet* cannot gainesay, but that *Vigilantius* was condemned by *S. Hierome*, for denying prayer to Saintes: yet he beſtirreth himſelfe, to finde out ſome one ſaying or other in the Fathers, to make his reader beleeue, that whatſoeuer *S. Hierome* ſaith, yet praier to Saintes, was then thought vnlawfull: for this purpoſe, he ſingleth out a ſentence of *S. Auguſtine*, ſounding in his eare (as many thinke of bels) that verye doctrine which he dreameth of: amõgſt other wordes, thus he writeth. *Let Auguſtine alſo goe for an Hereticke, if thus be hereſie: Vni Deo & Martirum & noſtro ſacrificium*

immolamus, ad quod ſacrificium ſicut homines Dei qui mundum in eius confeſſione vicerunt, ſuo loco & ordine nominantur, non tamen a ſacerdote inuocantur. We doe immolate or offer ſacrifice, vnto one only God, both of the Martirs and ours, in which ſacrifice, they as holy men of God, that by their faithfull confeſſion, ouercame the worlde, are named in their place and order, but they are not by the Prieſt, or Miniſter, prayed vnto: De ciu.

* Cap. 10. *Dei l. 22. c. * 20. And what ſacrifice* Auguſt. *meaneth, he ſheweth elſe where, writing thus. Si pro ſuis peccatis, humilitatis, & miſerationis, & orationis ſacrificiũ, vere immolare non negligunt Deo ſuo, tales imperatores chriſtianos dicimus felices. If they doe not neglect truly to immolat or offer vnto their God the ſacrifice of humilitie, ſorrow and prayer, ſuch chriſtian Emperors we count happie. De ciuit. Dei lib. 5. 24. Prayer then is the proper ſacrifice of Chriſtians, wherein it is not lawfull as he ſaith, to call vpon Martirs.* This is his whole diſcourſe, for which, if any ſhould denie him the honor of a notable falſary, he ſhould much wrong him, ſeeing hee hath therein taken ſpeciall paines, & in truth, hath performed it very ſufficiently, though little to his commendation: for I omit how he tranſlateth *a ſacerdote*, by

by the Prieſte or Miniſter: his little loue to Prieſthood, and affection to the miniſterye made his pen committe that faulte. Much leſſe doe I ſpeake of quoting the 20. chap. for the 10. for the fault may be laid vpon the Printer, or aſcribed to humane infirmitie, from which, no ordinary writer is free, neither will I touch him for inferring out of *S. Auguſtins* ſentence, that *prayer is the proper ſacrifice of Chriſtians*, whē as in the ſentence by him alleadged mention is made alſo, of the *ſacrifice of humility*, and *ſorrow*, or rather *mercy*, or *compaſsion:* for that doth *S. Auguſtines* worde more properly import. Al theſe ſmal errors, content I am to paſſe ouer with ſilence. The matter which I meane heere to handle, is, for that vpon hatred to catholicke religion, hee hath ſhamefullye corrupted *S. Auguſtin*, paring away many notable words from the latter end, & to make wicked reſtitutiō, hath added other drawne from an other place: & al this, to conceale what that holy Doctor writeth cōcerning the ſacrifice of the alter, commōly called the ſacrifice of the maſſe: & to perſwad his reader, that he miſliketh

of prayer to Saintes. For the truth of al this, let vs cite *Saint Augustines* wordes at large, these they be. *Illi talibus dijs suis & templa edificauerunt, & statuerunt aras, & sacerdotes instituerunt, & sacrificia fecerunt. Nos autem martiribus nostris, non templa sicut dijs, sed memorias sicut hominibus mortuis, quorum apud Deum viuunt Spiritus fabricamus, nec ibi erigimus altaria in quibus sacrificemus martiribus, sed vni Deo & martirum & nostro, sacrificium immolamus, ad quod sacrificium, sicut homines Dei qui mundum in eius confessione vicerunt, suo loco & ordine nominantur: non tamen a sacerdote qui sacrificat inuocantur: Deo quippe non ipsis sacrificat, quamuis in memoriam sacrificet eorum, quia Dei sacerdos est non illorum, ipsum vero sacrificium corpus est Christi, quod non offertur ipsis &c.* They to such Gods of theirs, built vp Temples, erected Altars, and ordayned Priestes, and offered Sacrifices, but wee doe not build temples to our martyrs as to Gods, but Memories as to dead men, whose soules doe liue with God, neither doe we there reare vp altars in which we shoulde sacrifice to the martirs, but we do immolate sacrifice to the one God of Martirs & ours, at which sacrifice as the men of God, who haue ouercome the worlde in his confession, they are named

Lib. 22. de ciuit. cap. 10

med in their place and order, yet are they not inuocated of the Prieſt * *that doth ſacrifice: for hee ſacrifieeth to God, and not to them, although hee doth ſacrifice in memory of them, becauſe hee is Gods Prieſt and not theirs, but the ſacrifice is the body of Chriſt which is not offered to them.* All this is the learned & excellent diſcourſe of *S. Auguſtine*: Out of which, as nothing can be wrung againſt prayer to Saintes, ſo the place is ſo perſpicuous for the ſacrifice of the Altar, that *M. Willet* hath beſtowed ſome paines to hammer it in ſuch ſort, that it might nothinge hurte him touching that point, and yet carrie ſome colour againſte vs, for inuocation of Saintes. For to what purpoſe elſe but to ſmother *S. Auguſtines* doctrine of the ſacrifice of the Altar, did he leaue out theſe wordes, and ſome other going before, *but the ſacrifice is the body of Chriſt*: and with what conſcience coulde he ſay, *and what ſacrifice* Auguſtine *meaneth, he ſheweth elſe where, writing thus &c.* and then to alleadge a place, in which he ſpeaketh of the ſpirituall ſacrifice, of humility, mercy, and prayer, as though in the former place, *S. Auguſtine* had ſpoken onely in generall

* All theſe words following, are left out by M. Willet.

generall of ſacrifice, and not ſpecified in particular, what ſacrifice he ment, when as yet hee ſaith, *but the ſacrifice is the bodye of Chriſt*: his eyes were ſo dimme, that he coulde not ſee the wordes following, but very quicke, to eſpie another ſentence in a farre diſtant place, and to hale in that by the heade and ſhoulders, to corrupt the whole meaning of that holy Doctor, in his former wordes. One reaſon therefore, of his malitious and monſtrous falſification, was, to conceale the catholike verity of the externall ſacrifice of the new teſtament, moſt clearly teſtified by the words of *S. Auguſtin*. An other was to preſer falſhood, & to make vs beleeue, that *S. Auguſtin* wrot againſt praying to Saintes: for hauing by his former corruptiõ of taking away, & putting to, made vs what in him lieth, beleeue that *S. Auguſtine* ſpake only of the ſacrifice of prayer: as boldly as falſely, hee concludeth in this manner. *Prayer then is the proper ſacrifice of Chriſtians, wherein it is not lawfull* (*as* S. Auguſtine *ſaith*) *to call vpon Martyrs*: for that holy Doctor as hath beene ſaid, ſpeaketh not of the ſpirituall ſacrifice of prayer,

prayer, as *M. Willet* affirmeth, but of the externall ſacrifice of the Altar, as hath bin handled: and therefore a cunny-catching tricke it is of him, & in plaine engliſh a lie, to tell vs as it were out of *S. Auguſtine*, that he denieth it to be lawful to call vpon martirs in prayer, ſeeing of the ſacrifice of prayer, in that place hee ſpeaketh nothinge at all. A lie alſo it is, where he maketh *S. Auguſtine* to ſay, that *it is not lawful to cal vpon Martirs*: for he ſaith onely, *that they are not inuocated of the Prieſte that ſacrificeth*, which is not to denie it to be lawfull to call vpon martirs, but only to ſay, that in the ſacrifice of the body of Chriſte, they were not inuocated, which hindreth not, but that in other publique or priuat deuotions, they might be praied vnto. Beſide this, who ſeeth not, that *S. Auguſtine* ſpeaketh of that inuocation, which is proper onely to God, wherein he is prayed vnto, as the firſt author of all grace and glory, and not of that inferior kind of inuocatiō, wherein we pray not only to the Saints in heauē, but alſo to mē vpō earth, that they wold be interceſſors for vs vnto God, by the merits

of

of Christ, for such spirituall, or temporal benefits, as wee stande in neede of: who seeth not I say, that *S. Augustine* speaketh only of the first, and high kinde of inuocation, seeing he disputeth againste the Pagans, that made mortall men Gods, and prooueth that we doe not so, of the Martirs, because we offer not any sacrifice vnto them, as the *Gentiles* did to their Gods, and so consequentlye, when hee saith, that *they be not inuocated of the Preste that sacrificeth*, his meaning is, that they be not inuocated as Gods. For that *S. Augustine* thoughte it lawefull to praye to Saints, in a meaner kinde of inuocation, who can doubt? seing himselfe did practise it: for, speaking of the blessed martir *S. Ciprian*, thus hee prayeth vnto him, *Adiuuet nos orationibus suis &c. Hee helpe vs with his prayers*: and in recountinge what commoditie is reaped in beeing buried neere vnto Martirs shrines, hee putteth downe this for one, that his friends doe thereby when they thinke of him, commende him to those Saintes: *Cum recolit animus vbi sepultum sit charissimi corpus & occurrit locus nomine martiris venerabilis eidem martiri*

Lib. 6. de bapt. cont. Donat. cap. 1.

De cura pro mortuis cap. 4.

martiri animam dilectam commendat recordantis & precantis affectus: When the mind (saith he) *remembreth where the body of his deare friend is buried, and the place venerable for the name of the martir, commeth to minde: the affection of him that remembreth and prayeth for him, doth commende vnto the same Martir his beloued soule.* Doe not these wordes proclaime, what the common practise of his time was in praying for the deade, and prayinge to Saints? Doth he not also tell, how one *Florentius* in his necessitie, prayed to the Martirs, and was miraculously releeued? *Martires clara voce orauit. He praied* (saith *S. Augustin*) *a lowd to the Martirs.* These places as I suppose, declare abundantlye, what that holy Doctor thought of praying to Saintes: but these and such like, are not for *M. Willets* diet, except haply they be powdred with the corrupt spice of his falsification, as the former sentence was,. Alas, the miserable state of poore ignorant men, that followe such a Master, as without all conscience, by shamefull shifts, poysoneth their soules, and what in him lieth, packeth them to hell warde. 22. de ciuit. Dei cap. 8.

XI The

XI

The eleauenth place, is in his *Tetrastilon*, pag. 82. of the former edition, and pag. 112. af the latter: where he laboreth to prooue vs guilty of the hereſie of the *Pelagians*: theſe be his words. *The* Pelagian *heretickes did holde, that a man may bee perfect in this life, and keep all the commandements:* Auguſt. *hæreſ.* 88. *So the Rhemiſtes ſay, it is poſsible to keepe Gods commandements: Annot.* Ioh. 4. *ſect.* 1. *S. Auguſtine* is notably corrupted, and the Catholike Church ſlandered. For *Saint Auguſtine* doth not condemne the *Pelagians* for heretiks, becauſe they taught that men may be perfecte in this life, or that they maye keepe Gods commandemẽts: but becauſe they ſaid, that iuſt men in this life, were voide of all ſinne, and that the commandements might be kept without gods grace: theſe be the holy Doctors wordes in the place by him quoted. *Pelagiani Dei gratiæ in tantum inimici ſunt, vt ſine hac, poſſe hominẽ credant facere omnia diuina mandata: In id etiam progrediuntur, vt dicant vitam iuſtorum in hoc ſeculo, nullum omnino habere peccatum, & ex his eccleſiam*

siam Christi in hoc mortalitate perfici, vt sit omnino sine macula & ruga: quasi non sit Christi ecclesia, quæ in toto terrarum orbe clamat ad Deum, Dimitte nobis debita nostra. The Pelagians *are so much enemies to Gods grace, that they beleeue, that a man may without that, doe all the commãdements of God. To that also they proceede, as to say, that iust mens life, is in this world voide of all sinne, and that the Church of Christ in this mortall life, consisteth of them, that it may be altogither without spot or wrincle: as though it were not Christes Church, which through out the world crieth vnto God, forgiue vs our debts.* The *Pelagians* then are noted for heretiekes, not because they held as *M. Willet* saith, that a man may be perfect in this life, and keep all the commandements, but for that they taught that a mã may be so perfecte in this life, as to haue no sinne at all, and keepe all the commandements, without the helpe of Gods grace, which doctrine because he knoweth very well, that neither the Rhemistes, nor any other Catholickes doe holde, therefore did hee mangle *S. Augustines* wordes, to bringe vs within the compasse of *Pelagius* heresie.

XII The

XII

The twelfe place, is in his *Tetrastilon*, pag. 109. of the former edition, and pag. 142. of the latter: where he writeth thus. Bellarmine *doth not onely reiecte this learned Father* (that is *S. Augustine*) *and by argumẽt confute him, but he proceedeth yet further, to father a lie vpon him, thus writing.* Augustinus *absurdissimum censuit, quod hæresis* Donatistarum *post annum Domini* 300. *ex Carthagine esset propaganda in omnem terram.* Augustine *thought most absurdly, that the* Donatists *heresie,* 300. *yeares expired after Christ, should out of Carthage spring forth, and bee propagated, or spread abroade into all the earth.* After which wordes, he taketh his pleasure at *Bellarmine*. But in conclusion, all the shame and disgrace wil returne to himself with vsurie: for an vntruth it is, that *Bellarmine* fathereth anye lie vpon *S. Augustine* as *M. Willet* chargeth him: hee mistaketh the person, for it is *M. Willet* that fathereth a lie vpon *Bellarmine*, and not *Bellarmine* vpon *S. Augustine*, and for that purpose, hath he most absurdly, and malitiously corrupted his sentence by false translation.

translation. For *Bellarmines* words truly turned into englisſh be theſe. Auguſtine *thought it a moſt abſurde thing, that the hereſy of the* Donatiſtes *ſhould three hundred yeares after Chriſt, out of Carthage be ſpread abroade into all the earth*. In which wordes *Bellarmine* fathereth not any lie vpon *S. Auguſtine* at all: marry *M. Willet* by tranſlating Auguſtinus *abſurdiſſimum cenſuit*, Auguſtine *thought moſt abſurdly*, for Auguſtine *thought it a moſt abſurde thing*: and ſo malitiouſlie peruerting the whole ſence of the words fathereth a notable lie vpon *Bellarmine*: who ſo ſimple a Gramarian, that ſeeth not this ſhamefull dealing? or, who ſo partiall a iudge, that deteſteth not ſuch wilfull falſification?

XIII

The thirteenth place, is in his *Tetraſtilon*, pag. 113. only of the latter edition: in theſe wordes. *The heretickes called* Beguardini *affirmed, Animam non indigere lumine, ipſum eleuante ad Deum. That the ſoule needed not the light of grace, to lift it vp vnto God. Clementin. lib. 5. tit. 3. cap. 3. So the Rhemiſtes ſpeake, that the Gentiles, beleeued in Chriſt, of*

their owne free will. Annot. Act. 13. sec. 2. The Rhemistes are belied, and theire wordes corrupted by *M. Willet:* for they say, *though the Gentiles beleeued specially by Gods grace and preordination, yet they beleeued also by their owne free will, which standeth well with Gods prouidence:* Why did he supresse their former wordes, which declare that the Gentiles beleeued not onely by grace, but specially by grace; and note only those, where it is said, that they beleeued of their owne free will? *M. Willet* hath also quoted the place falsely, for it is founde in the marginall note and not *Sect. 2.* as hee saith, but this I accounte as none, or a small fault: marry to pare away their wordes, by that meanes to make them heretickes, cannot be excused from malice and wilfull falsification.

Chap. IIII.

CONTAYNING THIRTEENE notable corruptions of ſacred Scripture.

THE holy Scriptures, may two waies be corrupted: The firſt, is by wrong interpretatiō, of purpoſe to defend that doctrine which is falſe, or offende that which is true. The ſecond is, when the ſcriptures for the ſame end bee falſified by addition, detractiō, or malitious mutation. In the firſt. *M. Willet* hath an excellent tallent: for example, p. 401. of the former edition, and p. 336. of the latter: he accuſeth the Church of cruelty, for puniſhing relapſed heretiks with death, thoughe they abiure their hereſie. *This lawe of theirs* (quoth he) *is moſte vniuſte, and contrary to the Goſpell, which ſaith, that if thy brother ſinne againſt thee ſeauen times in a day, and ſeauen times in a day turne againe and ſay, It repenteth me, thou ſhalt forgiue him* Luc. 17. 4. *yet theſe men will forgiue but once, and not that neither*. Was there euer a more ſtrange or madde expoſition hearde of?

For allowe this, and when ſhall any felons, or traitors be executed? for who doubteth, but that all, or the moſt part of them, will ſay, that they are ſory, and repent them, and no queſtion, but ſome in very deede, be ſo from their hartes? Then by *M. Willets* ſcripture, they muſt be pardoned: for this text alleadged, accordinge to his gloſe, will ſerue theire turne paſsing well, & be their ſafegard, though they committe villanies euerye day. What he can ſay in defence of ſuch lawes, and Magiſtrates, as punniſh with death notable malefactors, yea vpon the firſt crime, though haply neuer ſo repētant, that with more reaſon may be alleadged, to cleare catholicke officers, for inflicting of death vpon hereticks, fallen into relapſe. In the words therefore of our Sauiour, charity is commanded, & iuſtice not forbidden: & ſo Magiſtrates may proſecute iuſtice againſte an other, in behalfe of the common wealth, and yet in charity loue him, and ſincerely deſire his ſaluation, and ſo fulfill the precept of God, commanding,

Exod. c. 22. *that malefactors ſhould not be ſuffered to liue:* & alſo,

also, obserue the precept of our Sauior, in forgiuing them that offend vs. Plenty of such places, iniuried by false exposition, might be produced: but because the seconde kinde of corruption, is more shamefull, palpable, and abhominable, of that will wee intreate, in the discourse following.

I

The first place, is pag. 174. of the former edition, and pag. 140. of the latter: where to proue that the apparitions of Christ vpon earth, to *S. Peter*, and to *S. Gregory*, testified by antiquity, be false, he alleadgeth the scripture. *Such visions and apparitions of Christ* (quoth he) *are contrarye to the scriptures, which say, that the heauēs must containe him, till his comming againe*. Where this text is to be founde, no place is by him noted: and I shoulde verely haue thought, that he had forgot it, sauinge that he coulde neuer remember that, which is not: for no such thinge is extant in the whole bodie of the Bible. The place he meaneth, is in the Actes of the Apostles, but it is corrupted by himself.

Amb orat. cont. Auxentium. Egesip. lib. 2. de excidio cap. 2. Iohannes Diaconus lib. 2. c. 22.

For truly translated both according to
Act.3.v.21. the Greeke, and Latin, it is this. *Whome heaue̅ truly must receaue*, speaking of Christ: which as we grant to be most true, so likwise do we affirme, that his Omnipotēt power is such, that hee may at the same time, be both in heauen, & vpon earth, as he is in the Sacrament, or otherwise, as he appeared to *S. Peter* & others. *Master Willet* therefore in steede of the vvorde *receaue:*, hath thruste in the worde *containe* to prooue, that Christes naturall body is so contayned in heauen, that it cannot be vpon earth. If in defence of himselfe, he will say, that the englisn Testament hath imbraced the same trāslation, I answere in that manner as the good theefe did vnto the badde, that
Luc. 23. ver. 40. neither the translators thereof, *feared God, but are in the same damnation*: & to shew vnto the world that malice moued thē to foist in the worde *containe*, in steede of *receaue*: they giue this note in the margent vpon that very worde. *Wee therefore beleeue constantly that he is in no other place.* By which wee see, that to exclude Christe wholly from earth, and so to ouerturne

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our doctrine of the Reall presence in the Sacrament, and to condemne for false, such apparitions of Christ, as antiquity speaketh of, they haue offered violence to the sacred text of Gods worde.

II

The second place, is pag. 208 of the former edition, and page 165. of the latter: in these wordes. *Hee that putteth away a good conscience, maketh shipwracke also of faith*: 1. Timoth. 1. v. 19. If this be true, then farewell *M. Willets* faith, for certainly, he hath put away a good conscience, as not only so many notable vntruthes and vvilfull falsifications before mentioned doe conuince, but this verye place openlye proclaymeth, for *Saint Paul* sayeth not generallye as hee doth, that *hee that putteth awaye a good conscience maketh shippewracke also of faith*, but that *certaine repelling a good conscience, made shippewracke about the faith*: which wordes of the Apostle prooue directly, that some through ill life, fall frō true faith, which we willingly grant, but not that lacke of a good conscience destroyeth faith in

1. Tim. 1 ver. 19.

all, for that *S. Paul* saith not, but plainly enough insinuateth the contrary, when he speaketh but of *certaine*, signifyinge that certaine did not: and this text hath he corrupted, to prooue his strange opinion, that one cannot lose the confession of his faith, but that his faith also is impaired, and not a right faith.

III

The thirde place, is pag. 282. of the former edition, and pag. 217. of the latter: where to prooue that wee must not call vpon Saintes, nor beleeue that they can helpe vs, he falsifieth the holy text: these be his wordes. *The Scripture saith, We ought to put our trust onely in God, not in man:* Ierem. 17. 7. *and to call vpon God only, in the day of trouble:* Psal. 50. 15. For the wordes of *Ieremy* be these. *Benedictus vir, qui confidit in Domino, & erit Dominus fiducia eius. Blessed is the man that trusteth in our Lorde, and our Lorde shall bee his confidence:* or as they translate. *Blessed* be *the man that trusteth in the Lorde, and whose hope the Lorde is.* Where neither the word (*only*) nor the words (*and not in man*) are founde, but bee foysted

ſted in by *Maſter Willet*, To the text of the Pſalme alſo, he hath added of his owne, the word *only*, ſo familiar he is with holy Scripture: and yet theſe be the men, that tell vs ſo often, of the curſes of God, threatned vpon them, that adde, or detract, from his holy worde.

IIII

The fourth, is pag. 319. of the former edition, & pag. 261. of the latter: where he diſputeth for the marriage of eccleſiaſticall perſons, and ſpeaketh thus. *Nay*, S. Paul *ſay we, had liberty as well as others to leade about a ſiſter a wife, euen after hee was an Apoſtle*. 1. Corinth. 9. Manifeſt corruption, by falſe tranſlation: for the greeke worde ſignifieth there, a woman, & not a wife. For proofe whereof, I appeale to the Greeke Fathers, that beſt vnderſtande that tongue, namely, *S. Chriſoſtom, Theodoretus, Oecumenius*, and *Theophilact*, vpon this place, who expound the worde of deuout women, that followed the Apoſtles, and maintayned them of their ſubſtance, as they did alſo for the ſame ende followe our Sauiour. So likewiſe Luc. 8. v. 3.

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Lib. de Monogamia. Lib. 1. cont. Iouin. De opere Monachorum cap. 4. & 5.

is it expounded by *Tertullian*, *Saint Hierome* and *Saint Augustine*. Secondly, some of their owne Testamentes translate *woman* and not *wife*, vvhich questionlesse they woulde neuer doe, if truth it selfe, enforced them not to that translation.

V

The fift place, is pag. 339. of the former edition, and pag. 280. of the latter: where to ouerthrowe the externall sacrifice of the Church, according to the order of *Melchisidech* hee maketh bolde with *S. Paul. There is now* (quoth hee) *no sacrifice left but spirituall of praise and thankes giuing:* Hebr: 13. 15. where the worde *but*, and *spirituall*, is a dramme of his addition, to poyson ignorant mens soules, for in the holy text those wordes are not founde. For the sentence of the Apostle is this. *By him therefore let vs offer the host of praise alwaies to God.* Which maketh nothing at all, against the externall sacrifice of the Altar, for the host of praise and sacrifice of the Masse, may stande very well togither: but it maketh much against *Master Willet*, seeing it sheweth howe

howe large a conſcience hee hath, that dare offer violence to Gods worde: and if the text were as hee alleadgeth it, then the ſpirituall ſacrifice of contrition and prayer, were alſo excluded: (which I am ſure he woulde not) for they bee different from the ſpirituall ſacrifice of praiſe and thankes giuinge: But his heade was ſo buſied about corrupting the Scripture, to make it ſerue againſte vs, that hee remembred not howe much it maketh againſt themſelues: ſuch lucke, haue ſuch gamſters.

VI

The ſixt place, is pag. 586. of the former edition. and pag. 492. of the latter: in theſe words. *The iuſtifying faith, is alwaies actuall working by loue*, Gal. 5. 6. Manifeſt corruption of the holye texte: for the words of *S. Paul* be theſe: *For in Chriſt Ieſus, neither circũciſion auayleth ought, nor* * *prepuce: but faith that worketh by charity*. The three wordes *is alwaies actuall*, bee foyſted into the text by *M. Willet*, to prooue children baptized to haue no faith, becauſe

* Prepuce is the foreskinne: and therefore ſignifieth the Gentiles, or the ſtate and condition of the Gentiles, as Circumciſion the Iewes and theire ſtate.

becauſe certaine it is, that it is not actuall, contrary to the doctrine of the Catholicke Church, which teacheth that infants baptiſed, be iuſtified by a habituall faith, and not actuall. Againe, in his *Tetraſtilon*, pag. 86. of the former edition, and p. 118. of the latter: to prooue that faith and charity cannot be ſeparated he falſifieth the very ſame text, writing thus. *How I pray you, can a man faile in charity, and not in faith, ſeeing a liuely faith, alwaies worketh by loue?* Gal. 5. 6. For *S. Paul* ſaith not ſo, but only that *in Chriſt Ieſus neither circumciſion auaileth ought, nor prepuce: but faith that worketh by charity:* which wordes of *S. Paul* be true, though faith may bee without charity, as the catholike church teacheth: marry as *M. Willet* hath corrupted his wordes, faith cannot be without charity, or loue as he ſpeaketh. Firſt therefore, he hath thruſt into the texte theſe two wordes, *liuely*, and *alwaies*. Secondly, he maketh *S. Paul* to affirme abſolutely, that *faith worketh by loue:* whereas he ſaith not ſo, but only that the *faith that auaileth ought, worketh by charity:* inſinuating plainelye, that there may bee faith with-

without charitye, but not auaileable. Giue theſe men leaue to be tried by only Scripture, and only themſelues to expound Scripture, with a priuiledge alſo, to chop, and change it, as ſhall beſt content their humor, and they will quickly proue what they liſte, and diſproue what they pleaſe.

VII

The ſeauenth place, is only of the former edition, pag. 730. in theſe wordes. *Our prayers, faſting, and almes, and what workes ſoeuer, are neither meritorious, nor ſatisfactorie: for when we haue done all, we are but vnprofitable ſeruants. and we did no more then was our duty*, Luc. 17. 10. Sure I am, that *M. Willet* is no profitable ſeruant, that to ſeduce ſimple ſoules, thus boldlye corrupteth the wordes of our Sauiour, taking away what he thinketh neceſſary for his purpoſe. Our Sauiour ſaith, *When you ſhall haue done all thinges that are commanded you, ſay we are vnprofitable ſeruants: we haue donne that which wee ought to doe*. By which wee ſee that he left out theſe wordes, *that are commanded you* vpon which ſome queſti-

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ons depende betwixt them, and vs. He hath nipt away alſo, the word *ſay*, which giueth the ſolution of the argument. For Chriſt ſaith not, that we are vnprofitable ſeruants, but to preſerue humility, he willeth vs to ſay ſo: which each man may truly ſay, both in reſpecte of God, in reſpect of our nature, and in reſpect of our ſtate and condition: in reſpect of God, becauſe none of our works bring any profit to God: for he needeth not any thing of ours, though neuer ſo good: and ſo we may truly ſay, that we bee vnprofitable ſeruants to God. Secondly, in reſpect of our owne nature, we may truly affirme, that we be vnprofitable ſeruants, and very vnfit without his grace, to performe ſuch thinges as
Ioh.15.v.5. he hath commanded vs. *Sine me nihil poteſtis facere, Without me* (ſaith Chriſt) *you can doe nothing*. Thirdly, in reſpect of our ſtate and condition, we are alſo vnprofitable ſeruants, ſeeing we are Gods ſeruantes created by him, and by him redeemed: and ſo, though wee keepe all his commandements, yet doe we nothing more then we are bounde to doe, and no reward

ward of iuſtice can wee demande: this condition of ours, Chriſt will haue vs to acknowledge for the preſeruinge of humility. Yet all this notwithſtanding, ſuch good thinges as we doe, maye bee profitable to our ſelues, though not to to God: & by his diuine grace, alſo profitable we may be to our Lord, though by our owne nature vnprofitable: & ſo *S. Paul* ſaith, that by clenſing our ſelues from ſinfull workes, *we ſhall bee profitable veſſels to our Lord.* And laſtly, though by reaſon of our condition, wee may bee ſaide to be vnprofitable, and that wee cannot iuſtly expecte any rewarde, yet by reaſon of the free and liberall promiſe of God, who hath promiſed a rewarde to them, that giue a cup of colde water for his ſake, as wee reade in the Goſpell: the Apoſtle *Saint Paul* doubted not to ſaye: *There is laide vp for me a crowne of iuſtice, which our Lorde will render vnto mee in that day a iuſte iudge.* 2. Timothie 4. verſe the eight. Our workes then by Gods grace, and by reaſon of his free promiſe, maye bee meritorious, and alſo ſatisfactory: and yet we

2 Tim. 2. ver. 21.

Math. 10. ver. 42.

may

may truly say as our Sauiour willeth vs, for the maintayning of humilitye, that *when we haue done all thinges that are commanded vs, that we be vnprofitable seruants: we haue done that which we ought to do*, as before hath beene handled. *M. Willet* therefore abuseth his simple Reader, and also misuseth Gods word, when he repeateth our Sauiours wordes thus. *When we haue done all, we are but vnprofitable seruants*: For hee both leaueth out these wordes, *which are commanded you*, and also that significant worde *Say*: which sheweth the very end, why our Sauiour spake that sentence, which was, that we should humble our selues, and thinke basely of our workes, least a little leuin of vaine glory, did corrupt a whole masse of vertuous deedes: and therefore he smothered that word, to make our workes altogither vnprofitable, and to depriue them wholly of all vertue of merit, and satisfaction.

VIII

The eight place, is page 735. of the former edition, and pag. 668. of the latter: where disputing against the authority

rity of giuing pardons, he falsifieth the Scripture moste grossely. *The Scripture* (quothe he) *saith, that God only forgiueth sins.* Marc. 2. 7. and that *Christ no otherwise then as God, forgiueth sinnes.* ver. 10. The words of *S. Marke* be these. *And when Iesus had* Cap. 2. v. 5.
seene their faith, he saith to the sicke of the palsie:
soone, thy sinnes are forgiuen thee. And there were 6
certaine of the Scribes sitting there, and thinking 7
in their heartes, why doth he speake so? he blasphemeth. Who can forgiue sinnes but only God? which 8
by and by Iesus knowing in his spirit, that they so thought within themselues, saith to them, why thinke you these thinges in your hartes? whether is 9
easier, to say to the sicke of the palsey thy sinnes are forgiuen thee: or to say, Arise take vp thy couch, and walke? But that you may knowe that the son 10
of man hath power in earth to forgiue sinnes (hee saith to the sicke of the palsey) I say to thee, Arise take vp thy couch and goe into thy house &c. Out of these wordes we learne, that *M. Willet* greatly abuseth the scripture, in saying, *The scripture saith, that God only forgiueth sin,*: for they were the wicked Scribes, and Pharises that thought so, whom our Sauiour reprehēdeth both in this place of *S. Marke*, and more plainely in *S. Mathewe.* Mat. 9. v. 4.

With the like reason *M. Willet* may say, that the Scripture saith, that *Christ did not cast out Diuels, but in* Belzebub *the Prince of the Diuels.* whereas the scripture saith not any such thing, but repeateth the blasphemous wordes of the Scribes & Pharisees against our Sauiour Christ.

Math. 12. ver. 24.

IX

The ninth place, is p. 802. of the former edition, and pag. 749. of the latter: in these wordes. *To speake simply, death is the wages of all sinne.* Hee hath falsified *Saint Paul*, by foysting in the worde *all*, and this is to prooue, that all sins are mortal contrary to our Sauior Christ, that maketh three degrees of the sinne of anger, pronouncing only the last guilty of hell fire.

Mat. 5. ver. 22. &. 23.

X

The tenth place, is pag. 981. of the former edition, and pag. 907. of the latter: in these wordes. Iudas *when he was in his holiest course, was but a thiefe, and an hipocrite, as the Scripture testifieth of him.* S. Peter *saith also of* Simon Magus, *that his hart was not right in the sight of God, howsoeuer hee appeared*

red before men. Act. 8. 21. It seemeth verely, that *M. Willet* is in no very holy course nor his heart very right in the sighte of God, that to helpe out false doctrine, falsifieth the scripture. For that *Iudas* was a thiefe the scripture testifieth, but that hee was a thiefe, and an hipocrite, when he was in his holiest course, that no scripture doth testifie, but the cleane contrary as before hath beene handled. Pag. 142. Why did he not note the place of scripture, where this testimony is to be foūd? Doth not silence in this case cry corruption? False also it is, that *S. Peter* doeth say, that *Simon Magus* heart was not right in the sight of God: *S. Peters* wordes be these to *Simon Magus*, whē he offered him mony, that he might haue the gift, that vpon such as hee impoſed handes, they might receaue the holy ghoſt: *Thy hart is not right before God*, censuring the present wicked cogitation of his heart, and not condemning that which was past, as *M. Willet* would haue vs to thinke, by thrusting in (*was*) in steede of (*is*) And what moued him to venter vpon this corruption? nothing else, but to defende their

Caluinisticall opinion, that true faith & iustification once had, can neuer be lost. For, seeing certaine it is, that *Iudas*, and *Simon Magus*, bee both reprobates, and damned, consequently they must deny, that they euer had true faith, or iustification: and becauſe no ſuch thing is extant in ſcripture, but the contrary doctrine, as of *Iudas* hath beene nowe ſaide: and of *Simon Magus* is plaine, ſeeing it is ſaid, that vpō the preaching of *Philip*, he beleeued, and was baptized, as it is alſo in the ſame place ſaid of others, that they beleeued, and were baptized, of whome no doubt can be made, but that they beleeued truly, and had true faith. Therefore *M. Willet* deuiſeth Scripture of his own, which condemneth *Iudas* for a perpetuall wicked man: and to bring in *Simon Magus* for a diſſembler, and no true beleeuing Chriſtian, hee hath corrupted *S. Peters* wordes, making him to ſay, *his heart was not right in the ſighte of God, howſoeuer hee appeared before men:* thruſting in the worde *was* for *is*, ſo to make vs beleeue, that hee was neuer truly and ſincerely conuerted: whereas *S. Peter* ſpeaketh

Act. 8. v. 12 & 13.

keth not any thing of his former life or beleefe, but only reprooueth that ſinne, which he then committed, in offeringe of mony, for the grace of the holy ghoſt.

XI

The eleauenth place, is pag. 566. of the former edition, and pag. 473. of the latter: in theſe wordes. S. Paul *concludeth* Rom. 3. 28. *that a man is iuſtified by faith only, without the workes of the lawe*. Manifeſt corruption, by thruſting the word *only* into the text. *S. Iames* ſaith. that *a man is iuſtified by workes, and not by faith onely*. But no where doth the ſcripture ſay, that a man is iuſtified by faith onely, except it bee Scripture of *M. Willets* coyning. The workes of the Lawe that *S. Paul* exclude, are ſuch, as goe before grace and iuſtification, and ſo nothing contrary to our opinion, that ſpeake of workes following iuſtification. Iam. 2. v. 24

XII

The twelfe place, is pag. 615. of the former edition and pag. 532. of the latter: where diſputing againſte tranſubſtantiation, he ſpeaketh thus. *As Chriſt*

ſaid Math. 26. (*pointing to the bread*) *This is my body: ſo he ſaith* Ioh. 6. 35. *I am the bread, but in this place he was not changed into breade: Why then in the other place, ſhould the breade bee turned into his bodye? for the ſpeach is all one.* The text is corrupted, by leauinge out two wordes in the engliſhe, for Chriſte ſaith not only, *I am the bread*, but, *I am the bread of life:* Had he put to all the words, his argument againſt Tranſubſtantiation, had beene deſtitute of all force.

XIII

The thirteenth place, is founde in his Epiſtle Dedicatorie of his fourth book: where reaſoning briefely againſt the vniuerſality of Gods grace, theſe bee his wordes. *The Scripture ſaith, that Chriſt was giuen only for thoſe that are giuē to him, to whom he giueth eternall life.* Iohn 17.2. Apparant corruption: for neither is it there ſaide, that Chriſt died not for all, or giueth not ſufficient grace to all: and beſides, the worde *only* is malitiouſlie added to the text by himſelfe, to fortifie his opinion. So familiar he is with ſacred ſcripture.

Sixtus

Sixtus the fourth, as he reporteth added to the AVE MARIA theſe words. *And bleſſed is* ANNA *thy mother, of whom thy virgins fleſh hath proceeded without blot of originall ſinne:* As we likewiſe now adde, *Holy* MARY, *mother of God, pray for vs ſinners, now and in the howre of our death.* Yet not adding either of theſe wordes to the text it ſelf, or in diſputatiõ, to prooue out of them, that our Lady was conceaued with out ſinne, or that we may pray vnto our Lady: and yet *M. Willet* as a man amazed with our abhomination, crieth out. *What a fearefull thinge is this, that they ſhoulde thus dare to adde vnto the Scriptures? How can they nowe eſcape that iudgment, that is threatned againſt thoſe, that adde, or take ought, to or from the worde of God.* Apocalipſ. 22. 18. and yet himſelfe as hath beene handled, dareth to adde, and take away, thereby to impugne the Catholicke faith in diſputation: as though he had a priuiledge to doe therein as he liſt, and we ſo reſtrayned, that we may not doe that which is lawfull. Who ſo ſimple, as (at leaſt by the light of that which hath beene ſaid) cannot ſee his malitious chopping and

Pag. 544. of the former edition, & pag. 450. of the latter.

changinge of Gods worde? or who so voide of all conscience, that detesteth not his hipocriticall admiration? abhorreth and condemneth not, his wicked and malitious falsification.

BIBL CANT. ACAD.

Faultes escaped in all or some Copies.

Pag. 22. *Lin.* 16. *read, the contrary. pag.* 25. *marg. reade, pag.* 63. *pag.* 61. *lin.* 12. *reade, gaue them also pag.* 73. *lin.* 25. *reade, with that alone. pag.* 86. *lin.* 27. *read, as hath. pag.* 127. *lin.* 10. *reade, that the holy Fathers. pag.* 169. *lin.* 4. *reade, a little after. pag.* 177. *marg. reade, pa.* 259. *of the former edition, and pag.* 201. *of the latter. pag.* 183. *marg. reade, pag.* 595. *pag.* 262. *lin.* 10. *reade, In steede of the worde* receaue, *hath thrust in the worde* containe. *pag.* 266. *lin.* 8. *reade,* 281.